

THE
CONGREGATIONAL MAGAZINE.

APRIL, 1833.

NONCONFORMIST PORTRAIT GALLERY.

No. II.

JOHN MILTON.

" ——— I was confirmed in this opinion, that he who would not be frustrate of his hope to write well hereafter in laudable things, ought *himself* to be a true poem; that is, a composition and pattern of the best and honourablest things."

Apology for Smeectym.

THE name of Milton belongs to his country; and far be it from us, by including it in this series of sketches, to imply that we wish to place in greater prominence those qualities which identify it with a certain party, than those which render him the object of admiration to *all* men. We rejoice that there are English names—not a few—whose irrepressible glory streams through the envious veil of sects and parties. Such is the name of Milton; a name which Churchmen regard, just as we regard those of Butler or Barrow,—in general without even thinking of minor peculiarities.

Still there can be no doubt that it becomes Nonconformists to cherish his memory with peculiar affection. His name is venerable to all; but to them it should be as endeared as it is venerable, associated as it is with some of the mightiest deeds in that glorious struggle which their Puritan fathers waged against bigotry and oppression. Much as they may

deprecate his controversial bitterness, and deplore his speculative errors, they are, after all, indebted to his bold and daring spirit for some of the most chivalrous efforts in behalf of Christian liberty; and to his lofty views of the spiritual glory of the Gospel for incomparably the most eloquent expositions of their principles. By him even the simple and severe truths of puritanism are clothed in all the attractions of genius.*

As so many eminent critics have written in illustration of the genius and character of Milton, it may probably be thought presumptuous to attempt any thing more on the same subject: equally presumptuous, indeed, whether previous efforts have been successful or not. For if they have been successful, it may be asked, why should an in-

* We here refer, of course, to those exquisitely beautiful digressions on the character and designs of Christianity, with which he so often softens the acrimony of personal controversy.

ferior mind attempt what others have achieved so well? or if failures,—who shall presume to supply the deficiencies of Addison, Johnson, Macauley, or Channing?

In truth, however, we feel that we are not justly liable to any such charge, inasmuch as our design for the most part, is so widely different from that of the writers to whom we have alluded. It is possible that we may dwell chiefly on peculiarities, to which they have given but little prominence; and so far as the *religious* character of Milton is concerned, may contemplate him in aspects not very likely to strike their attention. To affirm that they have not quite exhausted so vast a theme, is no disparagement even to their powers (great as they may be,—those of one or two of them superlatively great;) it is only justice to the immeasurable superiority of Milton.*

A mind so powerful, so various in talents, so opulent in knowledge as that of Milton, will always repay the diligence of critics; like the early voyagers to the western world, they may again and again embark on their enterprises of discovery, sure of returning home, each time, laden with the spoils of all things rare and precious, and full of fresh tales of the new and the wonderful.

* Milton might say to his critics as Johnson is reported to have said to Goldsmith, when that vain man was expressing his gratification that there was to be an extensive addition to the Literary Club, of which they were both distinguished members; complacently alleging that its *present* members had completely travelled over each other's minds. "Sir," said Johnson, in the indignant consciousness of the possession of powers too capacious for Goldsmith to grasp, "you have not travelled over *my* mind, I promise you."

Any elaborate criticism on the poetry of Milton, or any minute analysis of his poetical character, would be superfluous. This has already been done in a style which might, indeed, fill our humble powers with despair, but could never incite to the madness of imitation. Moreover, such an analysis would be impracticable; for the few pages we could devote to it, would be ludicrously disproportioned to its magnitude and importance: above all, even if practicable, it would be out of place in a work like ours. All that we intend, therefore, is to offer some remarks on the *general* intellectual and moral character of Milton; and on the influence of the poetic temperament upon both: and then attempt to discriminate the *chief* peculiarities of his religious character; to contemplate him in that relation, compared with which all others are utterly insignificant, because transient. It must surely be deeply interesting to watch the elements of Christianity entering into combination with such a mind; modifying and controlling it, and partially modified by it.

Regarded in this, the most important light, even the mind of Milton appears only just expanding in the infancy of an immortal existence. To those who confine their views to the present world,—the majesty of genius and the splendid intellectual achievements, which will render the name of MILTON famous throughout all generations, may appear the adequate object of his existence; but to those who look beyond the bounds of earth and time, and, in the sublime spirit which Christianity is sure to inspire, instinctively regard man chiefly in reference to his immortality,—the genius with which Milton was in-

vested, the fame he acquired by it, the power it conferred upon him, and the temptations to which it exposed him, assume an importance infinitely greater than any which they can derive from their relation to the mortal life of Milton, or even to the interests of that world in which he acted a part so conspicuous. In the eyes of such men, all these are regarded as *means* rather than an *end*; they are important, principally as promoting or impeding the formation of that character, which is to endure for ever; in a word, as constituting in the case of Milton, the peculiarities of that moral discipline, which in some shape or other is decreed to each individual of the human race. To the Christian who watches with such an exulting eye, the victories of the Gospel, and who especially sympathizes with its triumphs when it puts forth its immortal energies in the conquest of such a mind as Milton's, no apology, surely, can be necessary for turning his attention *so strongly* to this view of the subject.

As the observations which we are about to make respect the *general* structure of Milton's mind, we wish to be understood as *chiefly* justifying our criticisms by reference to his prose works. Those writings contain innumerable passages, which, for surpassing sublimity of thought and beauty of language, will sustain comparison with almost any parts of "*Paradise Lost*," while it is in these works, of course, and in them alone, that we can expect an adequate exhibition of *all* the powers of our author's mind, as well as of their relative strength and weakness.

In the first number of this series of "*Portraits*," we at-

tempted the analysis of a character eminently distinguished by the harmony and symmetry of all the intellectual powers. We need hardly say that this was not characteristic of Milton; and, indeed, could not be reasonably expected, in conformity with the general laws by which the Supreme regulates the distribution of his gifts. To display, in *all* departments, such pre-eminent greatness as Milton attained in *some*, would seem inconsistent with the conditions of humanity; with the limitations imposed on our imperfect nature; with the humbling lessons which the universal history of our race is calculated to teach us,—lessons which even the spectacle of transcendent genius rarely tempts us to forget, conjoined, as transcendent genius generally is, with some instructive infirmities of judgment, or some melancholy exhibitions of perverseness and folly. Had the whole of Milton's mind been projected (if we may so speak) on the same vast scale by which we must measure some of its powers, our nature would have been almost flattered into a forgetfulness of its universal insignificance, and the blind, the excessive homage which we are always inclined to render to superlative genius would have degenerated into absolute idolatry.

The precise characteristics of Milton's mind are so well known, and indeed so impossible to be mistaken, that it sounds almost trite to mention them. If ever great intellect impressed its character on its productions, that of Milton has done it. He was distinguished by almost super-human sublimity of thought and the utmost elevation (as well as purity) of sentiment.

The conceptions of Milton are not only more lofty than those of

other men; but uniformly so. His sublimity is sustained—unwearied; a habit of mind; his native element. What others have done by continuous effort, or by transient inspiration, was to him natural. While other poets have only been favoured with a transient revelation of the glories of the “highest heaven of invention,” Milton dwelt there. The eternal and the infinite; the mysteries of the universe; the terrors of the infernal world; the glories of the heavenly; the history of our own, through the whole extent of its moral destinies; the ancient realms of “chaos and old night;” the divine achievements of Creative Power; the still diviner trophies of Redeeming Love; “the throne and equipage of God’s Almightyness;”—such were the themes on which the majestic muse of Milton poured forth his song,—song second in sublimity and grandeur only to the matchless strains of inspired prophecy.

With an imagination delighting in every form and species of the sublime, it is the *moral* sublime to which he most strongly attaches himself. *All sublimity* is only felt to be so as it is a manifestation of intellectual or moral qualities. But Milton brings us into more immediate contact with these original elements of the sublime than any other writer. It is the naked majesty of the sentiments themselves that overpowers us. Magnificent as are the descriptions in the three first books of “*Paradise Lost*,” every one must feel that their most intense sublimity is found in such lines as these:

“One who brings
A mind not to be changed by place or
time.

The mind is its own place, and in itself
Can make a heav’n of hell, a hell of
heav’n.

What matter where if I be still the same.”

“That must be our cure,
To be no more; sad cure; for who would
lose,
Though full of pain, this intellectual
being,
Those thoughts that wander through
eternity?”

As it is the *moral* sublime in which the imagination of Milton best loves to expatiate, so his is the highest and noblest *species* of moral sublimity. His sentiments are uniformly distinguished, not more by grandeur than by the severest purity. It is the peculiar glory of Milton to have consecrated his magnificent genius to the service of all that can ennoble and purify humanity—to the cause of truth, and virtue, and religion.

We may readily find the chief causes of Milton’s severe purity and elevation of sentiment in the happy moral temperament he possessed, in the profound reverence for the Christian religion in which he had been nurtured, and by which he was ever animated; but, above all, by his having imbibed its spirit.

The combination of the two qualities we have mentioned,—unrivalled sublimity of imagination and purity of sentiment,—imparts an ethereal, spiritual beauty and grandeur to his conceptions, such as no other writer has ever exhibited. He seems, like Plato, to be perpetually wrapped in contemplation of the divine visions of ideal virtue and goodness, and, unlike other poets, is willing, at any time, to abandon the material, and the palpable, and all the inferior elements of poetic creation for the sake of these ennobling abstractions. In a word, his imagination is purified and refined by the most exalted and passionate admiration of the higher forms of spiritual beauty and spiritual excellence.

This, however, only enhances tenfold our admiration of his wonderful powers; when we perceive that though his imagination willingly abandoned so much of its appropriate province, it has invested with such a magical beauty the most refined spiritualities of sentiment and feeling.

We might, as we have already intimated, substantiate these remarks, by numberless citations from his poetry; but we think that his prose writings afford a yet more striking illustration of our meaning. His political and theological creed was removed the farthest possible from all which is most naturally allied to an imaginative temperament. Divested of all that appeals to the senses, it would, in the hands of most men, furnish little more than subjects of cold, philosophic reasoning. Yet has he managed to inform and animate his disquisitions on these themes with the loveliest and most ethereal spirit of poetry. As a republican, he defends the simplest and severest forms of government; for him the imposing pageantries of monarchy and aristocracy have no charms: as an Independent, he strips religion of all that factitious splendour, which has ever most delighted the fancies of the poet, the sculptor, and the painter, and the gorgeous grandeur of the Roman and the English Churches is renounced without a sigh: yet the purely spiritual nature and design of Christianity (of which none ever attained more elevated conceptions than Milton,) are embodied in visions so divine as to ravish the imagination, just when it seemed to have nothing left but purely mental abstractions to feed upon.*

* Mr. Macanley very properly observes, that the close of that exquisite

Nothing shows more completely the stupendous strength of Milton's peculiar powers, than the fact that they sustained with such ease the immense pile of his erudition. His powers of acquisition must have been enormous, and he appears to have indulged them to the utmost. His youth and a large portion of his manhood were spent in unintermitted study. Of the sort of preparation and discipline which he deemed requisite for his epic, and to which, as that immortal work shows, he sternly subjected himself, he gives us an idea in the introduction to the second book of his "Reasons of Church Government urged against Prelaty."—"With all the ancient and modern languages which concealed any of the more precious treasures of genius and literature, he made himself familiarly acquainted, and seems to have mastered in all of them, whatever was worth reading, whether of philosophy, poetry, or history. Of the abstract sciences he possessed a very exten-

poem, "Il Penseroso," affords abundant proof that Milton was not incapable of enjoying the fascinations of superior taste and beauty which adorn a hierarchy and a style of worship like those of the Church of England, and that he therefore sacrificed his tastes to his principle, when he embraced the simpler forms of Independency. All this is true: yet if the observations we have made are correct, he has performed the sublimest achievement of the imagination in clothing truths and principles of the simplest and plainest character in all the charms of the loftiest eloquence, or the most splendid poetry. Whoever will read his wonderful description of the true office of a minister of Christ, in Book II. Chap. 3, of the "Reason of Church Government urged against Prelaty," or of "Excommunication," both there and in the second book "of Reformation in England," will easily understand our meaning. Robert Hall has a noble passage on this last subject; but it is not to be compared with those of Milton to which we have referred.

sive knowledge, while he at the same time, found leisure to make himself no mean proficient in music, and, by his travels in France and on the classic soil of Italy, enriched his mind by converse with the world of literature and by the contemplation of the choicest remains of antiquity. In a word, he seems to have trod the circle of universal knowledge, and to have realized in himself his beautiful—and to all but himself impracticable vision of “education.”

Under such a discipline a mind of inferior power and originality would have sunk; all the faculties but those of acquisition would have remained comparatively undeveloped, or rather would have been absorbed in the single process of accumulation. The lines which separate between the province of one faculty and that of another, would have been obliterated and confounded in this enormous development of one or two faculties; the several chambers of intellect (if we may so speak,) would have been broken down and thrown into one vast receptacle for this multifarious knowledge.

But nothing could oppress those gigantic powers which Milton possessed. By a species of intellectual alchemy, he transmutes all his learning into a new and precious substance, and makes it really his own; or (to change the figure) his all-active spirit pervades the vast mass of his knowledge, and moulds into new and beautiful creations, what must for ever have remained in other minds a chaos of useless learning, “without form, and void,—darkness on the face of the deep.”

Thus the imagery and the style of Milton are adorned with the spoils of all ages and almost all languages. In his compositions are seen the preternatural and sus-

tained sublimity of the Hebrew poets; the most familiar and profound acquaintance with all that is beautiful and noble in classic literature; the magnificence and splendour, without the childishness and the tinsel of oriental fiction; all that is imposing and fancifully beautiful in the ages of romance and chivalry, while his style, as Mr. Macauley, in his splendid article on Milton, has observed, has derived “from almost every ancient and modern language, something of grace, of energy, or of music.” The productions of his genius resemble those beautiful piles of Gothic architecture which, though the accumulation of successive ages, and composed of a variety of styles, present (while we hardly know how the coalition of such diverse elements is effected,) a spectacle of overwhelming harmony and grandeur.

But Milton not only possessed those qualities which have rendered him the rival of Homer; he also possessed those which, under assiduous cultivation, might have rendered him almost the rival of Demosthenes. His loftiness of thought is only equalled by his energy of passion. None but those who are familiarly acquainted with his prose writings can have any idea of the impassioned character of his eloquence, or the perfection in which he possessed that great element of the highest style of oratory, called by the Greeks the *το δεινόν*, but which, in our language, wants a name. It is the result of the combined energies of intellect and passion; declamation of the most powerful kind, penetrated throughout with the most vigorous and masculine thought. We have already observed, that the constitution of Milton's moral powers was such as

to render the subjection of the lower and baser principles of his nature comparatively easy. In him, dominion over the sensual and animal passions still seemed the prerogative of intellect; they dared not invade its majesty. Yet we are not, on this account, to imagine him a cold, passionless being, dwelling amidst the merest intellectual abstractions. Far from it; on the contrary, his passions were as powerful as his intellect was lofty; but, then, they were *like* his intellect, possessing little sympathy with the ordinary every-day world, and reserving themselves for great objects and great occasions. The impulses which usually stir the spirits of men, even to their centre, were not heard in the solemn depths of Milton's soul. A passionate love of freedom; a noble enthusiasm in the cause of truth and virtue; and we must also add, the pride of intellect and the love of fame,—these were the substitutes for what are in other men avarice and sensuality—the love of riches, and the love of pleasure;—and nothing inferior to these were capable of impelling him to action. The electric energies of his character generally slumbered in the cloud, not deigning to be called forth by what grovelled and crept on the surface of the earth; but they gathered in gloomy grandeur over the palaces of kings and the towering pinnacles of an oppressive hierarchy,—and smote them to the very dust.

When we say that Milton, in the energy of his eloquence, is inferior only to Demosthenes himself, we are far from meaning to imply that he possessed in an equal proportion any of the other qualities of a finished orator. Of the minuter graces of style, he is totally destitute, and apparently not ambitious; his periods are

often exceedingly rugged and inharmonious, although sometimes the perfection of music and of rhythm; and his language is often harsh and coarse to the last degree, though always characterized by superlative strength and energy.

Yet these very faults only indicate the perfection in which the higher, the more vital qualities of eloquence were possessed by him; for his negligence of style results from his being completely absorbed in his subject; and his coarseness of language from his willingness to sacrifice every thing to strength.

His imagination, though blazing in every page, and occasionally betraying him into the most offensive extravagances, is generally used as an orator should *always* use it; not to adorn and embellish, but simply to illustrate. Aware that the end of eloquence is, not like that of poetry, to please, but to convince and persuade, and that nothing, therefore, should be introduced, which, however beautiful, would arrest that tide of passion which it is the object of the orator to pour with overwhelming force through the soul, Milton, though he abounds in bold and striking metaphor, rarely indulges in long and formal similes, or elaborate imagery; except in those "bursts of lyric rapture" in which he sometimes escapes at once from the tumult of passion and the din of controversy, into the calm and untroubled regions of devotional or contemplative abstraction.* As the pieces to which we now refer were not, after all, ora-

* One of the most remarkable instances of this occurs in his defence of Smectymnus, in the very midst of the most vehement invective, and we must also add, the most offensive scurrilities. We refer to the sublime invocation, pages 153, 4, vol. I. of Toland's edition of Milton's prose works.

tions but discourses, imagination, in many parts, might be indulged in the utmost latitude;—and Milton has wisely used his liberty.

Let any one but compare Milton's prose style with the writings of Jeremy Taylor, and he cannot fail to perceive a striking illustration of our meaning. Such is the exuberance of Taylor's imagination, that he does not seem able to repress it. He speaks the language of poetry by a sort of necessity of his nature. He resembles those full clouds of spring which shake out their fertilizing showers with every breath of wind that stirs them; the slightest movement of his mind seems enough to detach the images from his ever-teeming fancy. No matter what his subject, he is sure to adorn it. Even over the most bleak and wintry wastes of casuistry or metaphysical theology, he passes like the very spirit of the spring, and all that is rich and beautiful in foliage and flower put forth at his bidding.

But whether Milton, in those pieces to which we refer, has so controlled and subdued his imagination as not to enfeeble the force of the sentiment, or whether it is that the surpassing energy of thought and feeling defies any effort of imagination to tame it; it is certain that he is capable of a vehemence of style perfectly unrivalled. His invective, as we have already said, is truly terrible. Nothing can exceed the impassioned vehemence with which he sometimes pursues those whom he deems the oppressors of his country and the foes of freedom.

So full of energy and passion are the thoughts of Milton, that the ruggedness, the uncouthness,—in many instances, the barbarism, of his style have no power to tame it. He completely triumphs

over all the obstacles which his own "Babylonish dialect," (as Hobbes profanely called it,) formed out of the elements of various tongues, placed in his way. The heterogeneous substances of which his style is composed, are molten down by the fierce and volcanic action of his mind, and poured forth, like the lava of *Ætna*, in a flood of living fire.

Yet though Milton was *capable* of displaying these tremendous energies when occasion demanded them, it may be affirmed that the *prevailing* tendencies of his nature were to a life of sublime but tranquil contemplation; and that if it had not been for what he deemed the paramount calls of religion and patriotism, he would never have forsaken the side of Plato,—even to wield the energies of Demosthenes.

He himself tells us, that when he engaged in the stormy fields of controversy, he actually put a constraint upon his nature; that he knew his own genius too well not to feel, that in polemics "he had but the use of his left hand;" that he felt himself capable of far higher things, nay, destined to achieve them; and that it was, therefore, "with but small willingness that he endured to interrupt the pursuit of no less hopes than these, and leave a calm and pleasing solitariness, fed with cheerful and confident thoughts, to embark in a troubled sea of noises and hoarse disputes, put from beholding the bright countenance of truth in the quiet and still air of delightful studies."

All this he tells us in that singular chapter—the introduction to the second book of the "Reason of Church Government urged against Prelaty." He looks back with passionate fondness and regret on the calm and tranquil studies which

civil tumult had so rudely interrupted, and protests that he obeyed with reluctance what he considered even the call of patriotism and freedom. The very position this chapter occupies imparts to it an unspeakable charm. The thought of the serene days of his youth, and the hope of yet enjoying such, induces a momentary forgetfulness of the fierce warfare he was waging, and restores the soul to its native calmness. This chapter is a parenthetical break in that furious and stormy invective with which his two books against prelacy are filled; and its mild, peaceful, and half-pensive spirit shines in between these dark and tumultuous bursts of passion with an effect, from contrast, absolutely enchanting. It is a pause in the tempest; a transient gleam of sun-light streaming through a rift in a thunder-cloud.

It is in this sublime introduction, that with the prophetic spirit which the consciousness of mighty genius inspired, he predicts his poetic fame; and in terms which, in other men, would have sounded like consummate arrogance, but in Milton were no more than a modest estimate of his transcendent powers.

But while Milton possessed talents which have made him the sublimest of poets, and which, if duly cultivated, would probably have made him the most eloquent of orators, we cannot but be sensible that he was deficient in those qualities of mind which constitute *philosophic* genius. We acknowledge, indeed, that none have contended more ardently or with a nobler or more enlightened spirit, than did Milton, for many of those great principles of freedom, both civil and religious, and those maxims of enlarged political wisdom, which, in his time, were so imper-

fectly understood; and few, certainly, have contributed more to their triumphant establishment. But we contend that, in all this, he rather obeyed the impulses of a noble and independent spirit, inspired with the love of freedom and of virtue, than followed out the calm deductions of a comprehensive reason.

Since God himself has decreed so beautiful, so eternal a harmony, between the best and most native instincts of a well-governed heart, and the highest deductions of an enlightened understanding, at least on all the most important principles which should control and actuate human conduct, a nature so nobly constituted as that of Milton, so enthusiastic in its love of freedom and of virtue, and filled with a veneration so profound for all that is great and good, could not but embrace and advocate all those truths which tend most powerfully to dignify and exalt humanity. Yet, admitting all this, we may consistently contend that there is a striking deficiency in the sound judgment, the calm and comprehensive reason, which are so pre-eminently characteristic of philosophic genius. And the proof is found in this, that those noble tendencies of his nature of which we have just spoken often betray him into a defective or extravagant exhibition of great principles, in themselves most important and true; while, in the exposition of theories, where there was *nothing* but reason to guide him, the fervour of his imagination, the ardour of his feelings, not to mention that proud independence which sometimes mistook the scorn of authority for the love of truth, absolutely led his reason captive, and beguiled him into some of the most palpable visions that ever imposed on the eye of an enthusiast.

Let it be recollected that we are far from denying to Milton what indeed his prose writings indicate to a considerable extent, mere *logical acuteness*. At the same time, ingenuity in argument,—the great requisite of the advocate,—is a very different thing from that enlarged and comprehensive power of induction, which must form the *basis* of reasoning. Allow a man *given* premises and the utmost extent of argumentative subtlety will be often displayed by those who have very little claim to be considered philosophers. Not only enthusiasts, but "madmen," as Locke ingeniously observes, can reason rightly from false premises; it is in the establishment of the *premises themselves*, in a vigorous and far-reaching induction of facts, from which the reasoning process, (properly so called,) is to commence; in a comprehensive survey of all the relations and bearings of a question, before generalization and inference begin;—it is here that the philosophic genius most illustriously displays itself; and in all this we contend that Milton was greatly deficient.*

To give an instance or two: take, for example, his "Doctrine of Divorce," one of those darling speculations, to which he clung through life. Exasperated by the base conduct of his wife, and feeling that it is an *undesirable* and *unhappy* thing for persons to remain bound by the matrimonial contract, whom dissimilarity of tastes, or differences yet more serious, have unfitted for each other's society; he hastily adopted that monstrous paradox, which his "Doctrine and Discipline of Divorce" so elaborately maintains.

* All this is what Locke expressively, though quaintly, calls "strong round about sense."

And if there had been no *other* premises which could affect his theory, his argument would have been valid; but he quite forgets that there are many elements which he has quite left out of his calculation. Secure in his own consciousness of integrity, he does not ask what would be the effect of such licentious liberty on the generality of mankind. Their passions, their caprices, their waywardness, their love of change, are all overlooked.—The question, in reality, is whether, in a world like ours, it is not, after all, better that a *few* should be unhappily yoked together, than that the infirmities and passions of mankind should be exposed to so fearful a temptation as the power of effecting "divorce" at pleasure.

His "Tractate on Education" displays the same excessively hasty and faulty generalization. Feeling how beautiful a spectacle it would be to see all men accomplished and fitted "for any duties to which their country might call them," he constructs a scheme of education which, without reference to diversities of talent, either of degree or kind, was to be a "royal road" to almost universal knowledge! It is a beautiful speculation, to be sure, but as visionary as the republic of Plato, or the Utopia of More.

We might, in the same manner, go through the long catalogue of Milton's errors, political, ethical, and theological, and show that he was eminently unfitted for a calm and philosophic survey of great and complicated questions. His imagination often led him, it is true, to indulge in visions pre-eminently beautiful, and capable of being realized, for any thing we know, in some possible world—a world of Miltons, for instance, if there

be such a magnificent community of spirits in the universe of God,—but strangely inconsistent with all the laws and the conditions of human existence.

All this may perhaps sound very unmusically in the ears of those who have been accustomed to pay to Milton, as a statesman, a philosopher, or a *theologian*, a homage only inferior to that which they render him as a poet. Yet all mankind *practically* form the same opinion; for, probably, from few men of much reputation in literature do *men in general* differ on so many points, and those for the most part of a character so singular, as from Milton; so numerous, indeed, are his eccentricities of thought and paradoxes of opinion, that there is no man of *any* sect, whether political or religious, who, however he may feel flattered by Milton's coincidence of opinion on some points, is not conscious that the points of disagreement are far more numerous than those of resemblance; nay, that Milton has adopted many of the views which each sect thinks precisely the most extravagant and the least tenable. One would imagine that the mere enumeration of Milton's diversified paradoxes—his opinions on the subject of divorce and polygamy—of public worship and of the Sabbath—of the nature of God, not to mention many others of his theological errors, would for ever prevent an appeal to him as an authority.

Many of Milton's opinions are held by but few; as a system, by no individual who ever lived, or ever will live: there is therefore no way of obviating the conclusion that Milton's judgment was unsound, than that of supposing, that the vast majority of *all* sects and parties have been in error; that Milton alone has attained

the truth, and in those very matters, too, in which his genius was least likely to discover it, and often in points on which the suffrages of all mankind have decided his opinions to be most extravagant. Such a conclusion we cannot for a moment admit; we will not slander universal reason, even to shield Milton from the reproach of being an unsound philosopher. On all the great questions connected with ethics, politics, and theology, we feel that it is no disparagement, even to Milton, to bring into competition with his the names of Bacon, Barrow, Butler, and Howe. We will yield to none in veneration of Milton, but we will not suffer the blaze of glory which encircles him to dazzle us into a forgetfulness of his defects.

From a mind so peculiarly constituted as that of Milton, exhibiting so little of that harmony and mutual subserviency of all the faculties which is unquestionably the noblest perfection of our nature, presenting in some respects a greatness more than mortal, but obtained at the expense of no small sacrifices,—some singularities of religious opinion and religious character, might reasonably be expected.

Diversities of *religious* as well as of *general* character, are not only to be expected, but are the necessary result of diversities of intellectual and moral conformation. Religion does not profess to obliterate the idiosyncrasies of individual character, or to break up the general structure of the human mind, for the purpose of casting it in one mould, or adjusting its powers to one standard. It leaves the general character originally impressed upon the mind the same; its native bias will still appear: preponderance of judgment, for example, or reason, or

sensibility, will still exist and be manifested. The mighty transformation which religion effects is not through any miraculous change in the original fabric of the mind, but principally by producing harmony of action between all its faculties, by regulating their exercise, by impelling them to the noblest objects, and that too by the most overpowering motives; in a word, (to use the language of the physiologist) by correcting diseased action, not by altering the structure of the organs. What we call *character* is the conjoined result of the original constitution of the mind, and of the external circumstances in which it has been placed. Religion is one, and infinitely the most important, of these external elements. Now, though religious truth is always the same, the minds with which it enters into combination differ from one another; and the results, therefore, will be different. The light of Divine truth changes not; it always flows pure and transparent from the "fountain itself of heavenly radiance;" but no sooner does it enter the impure atmosphere of the human mind, than its rays become refracted and broken: and sometimes, alas! fall on a surface so irregular, as to be scattered into a thousand prismatic hues, investing the soul with a gorgeous but unnatural splendour, more bright and beautiful in the childish eye of an enthusiast's fancy, than the simple and transparent beams of heaven.

Even the most plenary inspiration did not obliterate these distinctions of character; amongst the apostles themselves we find them. Here, was intensity of zeal, and there, exuberance of charity; in one, those gifts and those graces which harmonize best with a warm imagination and

strong sensibilities, and in another, those which are more naturally allied to sound reason and a calm judgment.

At the same time, as it is the object of Christianity to form in all who receive her the same general character, to bring all under subjection to the same vital principles, these varieties of religious character can only imply various exhibitions of the same excellence, or the more prominent exhibition of some excellencies than others. She will neither permit the positive neglect of any precept by which she would inure the soul to virtue, nor those exaggerations of real excellencies, which trench upon the province of other excellencies, and so are, in effect, the same thing as the neglect of them; as they disturb the symmetry and proportion of that all-harmonious virtue which it is her object to form within us;—of which she has given us one, and but ONE, EXAMPLE. Milton was far from being so likely even to approximate to this as many others—as Howe, for instance. Some of his very excellencies, as we shall shortly see, were hardly in the style of the Gospel; while of many of its prime precepts he gave but a very partial exhibition.

That character which the Gospel seeks to enjoin and cherish is one of harmonious and universal excellence; a character in which each virtue shall shine with its own lustre, but without quenching that of others; in which all the subtle and manifold principles of our complicated nature shall be called into appropriate exercise, each in subordination, indeed, to the one above it, but none inactive, and none forgotten. It would have us to aspire to angelic purity, and yet not forget that we are human; it enjoins the control of

the passions, but not their extinction; superiority to the world, but not an ostentatious contempt of it; moderation, but no austerities; fortitude, but no stoicism; magnanimity without pride, and humility without meanness; all that is elevated in sentiment, and all that is tender in sensibility. So sublime and so comprehensive a theory of virtue, heathen philosophy could never have conceived; and assuredly no merely human character shall ever realize it. Yet the germs of this character must be seen on earth; and they shall expand in all their beauty and grandeur in the heaven that awaits us.

The style of Milton's mind was well adapted to express the majesty and the elevation, but not the softness or the grace of the Christian character. His incorruptible integrity; his passionate love of religious freedom; his enthusiasm in the cause of truth and holiness; his purely spiritual views of the nature and designs of Christianity; his contempt of the world; his dominion over the sensual passions; the grandeur of his sentiments and the purity of his life, were worthy of universal admiration. But the Gospel enjoins the cultivation of other not less important excellencies, and these Milton attained less successfully. We acknowledge, indeed, that the qualities we have enumerated are more likely to command the homage of mankind; but we need hardly say, that this is a very questionable standard of Christian attainment. And we are now, be it remembered, speaking of Milton simply as the *Christian*; not in relation to time, but eternity; not in relation to this world, but to that all-perfect one in which "the innumerable companies of angels and the spirits of the just made perfect," are the judges of excellence

and of greatness; we are speaking of that mysterious transformation, which, though disregarded by the world, and often the subject of its derision, silently and secretly prepares the soul for a sphere of nobler existence.

It has been well remarked, that the chief peculiarity of that character which Christianity commands its disciples to cherish, consists in the prominence given to what may be called the *passive* virtues—humility, meekness, forbearance, patience. And the reason of this preference is plain; these are the virtues in which humanity is most wanting; they are the only security for every other; they furnish the most arduous moral discipline; and they are the best test of the soul's sincerity, inasmuch as nothing but Christian principle can prompt to their sedulous cultivation. Any illustrious display of the more active virtues will command the applause of mankind, even if it cannot allure them to imitation. Much, therefore, very much of this species of excellence may be *partially*, (sometimes almost wholly) the result of what is extrinsic to principle. But these passive virtues, to which we just now referred, are, by the world, thought ignoble; they provoke its contempt rather than attract its homage; they flourish best in the shade, and often wither and droop in the glare and heat of open day.

It is in this class of virtues that Milton made the least progress. And we apprehend, that few men ever had to contend with a native bias less favourable to their cultivation. The pride of intellect and the thirst for fame were strong within him, while the impetuosity of his passions often betrayed him into paroxysms of scorn, and wrath, and indignation, quite incompa-

tible with the spirit of the Gospel.* As he was a Christian, these tendencies must have occasioned him many a severe struggle—but of these conflicts the world knows nothing. The “spiritual warfare” against “proud imaginations,” and all that opposes the dominion of the Gospel, is waged in solitude and retirement; in the most secret recesses of the mind; unnoticed and unapplauded by the world; but victories thus obtained, are for these very reasons, worthy of being ranked among the sublimest of moral achievements.

Another defect in the character of Milton, contemplating him simply as a *Christian*, was, that some of his virtues were not exactly in the *style* of the gospel. We have already remarked, that all the excellencies of the Gospel are to be without extravagance or exaggeration; each in harmony with all the rest. Milton's virtue wears too austere a majesty; it breathes not only of dominion over the animal nature but almost contempt of it. His magnanimity, in the same manner was somewhat too proud and stoical; and his general moral aspect bore too strong a resemblance to the stern lineaments of old Roman virtue.

This was in a great measure owing, not only to the natural bias of his mind, but to his having so deeply imbibed the spirit of ancient literature: indeed, to a mind less imbued with a knowledge and reverence of the Gospel, so passionate an admiration of the great masters of classic song and heathen philosophy, as that with which Milton was inspired, would

have been attended with the most dangerous, not to say fatal, results; and probably led to a repudiation of the truths which the Gospel reveals, and an abhorrence of the character it is intended to nurture.

This circumstance, as it was, undoubtedly had considerable influence over his character. The ideal abstractions, the sublime musings of Plato, and the ancient models of patriotism and heroic virtue, allured away the enraptured eye of Milton too frequently and too long from that only vision of all-perfect excellence, the steady contemplation of which can alone transform the soul “into the same image, from glory to glory, by the Spirit of the Lord.”†

As to those softer graces which are the ornaments, the accomplishments of the Christian character, every one must perceive that the original constitution of Milton's mind were any thing but friendly to their cultivation. The severity, the sternness, the majesty of his character, forbade it; these beautiful, but fragile flowers, could not live in that bleak and elevated region to which the summits of his mind rose in solitary and inaccessible grandeur.

If we compare the religious character of Milton (the secretary of Cromwell,) with that of Howe, (one of his chaplains,) our meaning may be at once made clear. We cannot but be sensible of the immeasurable superiority of the latter, both in *variety* of Christian excellence, and in the far higher perfection to which he carried those *species* of excellence in which the spirit of the Gospel chiefly resides. While Milton gave a surpassingly impressive exhibi-

* For these no honesty of purpose, no ardour of patriotism, no provocations can furnish a sufficient apology; although they undoubtedly go far in the way of extenuation.

† See the beautiful account of his studies in the Apology for Smectymnus.

tion of some features of the Gospel character, Howe presents to us, in turns, almost all its phases and aspects; he now shines forth in the full-orbed splendour of Milton's more commanding virtues, and now beams in the tranquil lustre of the humblest graces. What a mild and gentle radiancy softens the majesty of his character! How does all that is endearing in human sympathies and human sensibility comport with the utmost elevation, both of thought and feeling! How bright a display does he afford of the homeliest, the least dazzling, the most ignoble virtues! How diligently and unceasingly did he nurture those retiring excellencies which, though unregarded, nay, despised by the world, he felt were to flourish in immortal bloom and fragrance in the more genial clime of heaven.

When we consider, however, the peculiar structure of Milton's mind, and the scope for ambition, which the stupendous scenes in which he acted a part, afforded—scenes which would have been, to most men, not only fraught with danger but with ruin,—we ought rather to admire that omnipotence of Christianity which achieved a victory over him, than wonder that the process of entire transformation was so gradual; for as we have already said, we believe both that the character and habits of Milton presented peculiar obstacles to a full and humble reception of the Gospel. We know there are writers who have taken a diametrically opposite view of the matter; who have argued from his elevation and purity of thought, his deep admiration of ideal excellence, and his habitual contempt,—we had almost said contempt,—of the inferior principles of humanity, that the soul of Milton was, *naturally*, almost attuned

to the Gospel. And if these were *all* that the Gospel demands, the whole of what it would implant within us, nothing could be more true.

If the perfection of the gospel-character consisted either in a Plato-like admiration of the ideal forms of virtue and of goodness, or in a stoical contempt of the animal and the sensual, Milton might have "counted that he had indeed apprehended that for which also he was apprehended of Christ Jesus;" for never surely did the visions of celestial purity and holiness light up the soul with a diviner rapture, than that which they kindled in this extraordinary man; nor was there ever a mastery over the baser passions of our nature more complete than that which he attained. But not to mention that these are only parts of what the Gospel enjoins, and that even these excellencies must be displayed without excess, and without affectation,—no one who takes, on the one hand, a comprehensive view of Christianity, and considers the magnitude and the entireness of that moral revolution which it is its object to effect—the child like simplicity, the humility, the meekness, the universal charity, the patient condescension to the infirmities of others, it inculcates—no one who considers all this, and who, on the other, takes an attentive survey of the constitution of Milton's mind, will think that the moral ordeal through which he passed in resigning his nature to the mould of the Gospel was a slight one, or that there was already such "a pre-established harmony" between the character of the one and the spirit of the other, that scarcely any mutual adjustment was necessary.

The fact is, that repugnance to the Gospel which, in some shape

or other, exists in us all, often exists most strongly where the superficial eye of the world, (more than satisfied with a bare mediocrity of virtue,) would least suspect it. The sensual and brutelike passions are not the only, or the chief barriers to the dominion of the Gospel. These are not the only fires that consume the soul; there are others more secret, which often rage within, even when the external aspect of the man is that of ice itself, of cold, unimpassioned, unimpressible abstraction. The volcanoes of Iceland are covered with snow.

To one of Milton's magnificent powers, and fully conscious of the possession of them, how hard must be that saying of our Lord: "Except ye repent, and become as *little children*, ye cannot enter the kingdom of God."

The *speculative errors* of Milton, on the subject of religion, were both numerous and important; and, if our previous remarks on the general character of his mind be correct, we have already given the *solution* of them.

There are indications in "*Paradise Lost*," of some deviations of opinion, not only from the general sense of the Christian church, but from his own declared sentiments as recorded in his earlier writings; but none were prepared for such an array of paradox as crowds his posthumous volume, entitled, "*Christian Doctrine*." As though his mind possessed peculiar affinity for speculative error, he has managed to construct his creed out of those articles which each school thinks most extravagant and erroneous in every other school. Anthropomorphism, or the doctrine that the Deity possesses a human form; some strange opinions on the nature and origin of matter; the principal dogmas of semi-Arian-

ism; the sleep of the soul; the non-sacredness of the Christian sabbath; the lawfulness of polygamy and divorce; and last, not least, some of the peculiarities of Quakerism; all these, and some minor singularities are to be reckoned amongst the heterogeneous articles of the creed of Milton.

That Milton (supposing the estimate we have formed of him to be correct) should have adopted many very singular opinions, is surely nothing wonderful. But it is really a wonder that any man should quote him as an *authority* for the truth of any one of them. One would think, that if the simple consideration of the general structure of his mind were not sufficient to deter men from doing so,—the fact—that he defends so much that each sect would repudiate as untenable and absurd, would effectually accomplish this. For the truth of any proposition out of the realms of poetry and of sentiment, or beyond the instinctive philosophy (if we may use such an expression) of a noble nature, he is almost the last name we should choose to refer to as an authority. Yet the Socinians, who are at once so loud in disclaiming authority, and yet so preposterously fond of recurring to it, whenever they can obtain it, have lately been holding up the broad shield of the name of Milton, as a sanction for their errors. Now without insisting for the present on what his writings show to be the fact, that Milton would have recoiled with horror from the idea of being ranked with Socinians, let us suppose (just for the sake of argument) that Milton had adopted a considerable portion of their tenets; what then? What authority can his sanction give to a single dogma of a single sect, while

that sect finds the very same man adopting just what it thinks most untenable in the dogmas of almost all other sects? Such a fact ought to neutralize the authority and make us ashamed of appealing to it.

So far from joining with the cry of the Socinians *against* authority, it is, in our opinion, when properly employed, a very valid argument. But then its force consists in this; that the party to whom we appeal shall be especially qualified, as it respects the *character* of his genius, the extent of his knowledge, and his opportunities of using both, for arriving at the truth on that point on which we consult him. Thus if the question between the orthodox and the Socinian had been one of poetry, none could be a better judge than this transcendently sublime poet: but to appeal to him on questions which demand a most calm, vigorous, and comprehensive judgment, and the complete control of the imaginative faculty, and at the same time that the very party who cite him are compelled to confess, that in innumerable *other* points he has, in *their* opinion, shown himself miserably deficient, is surely the very height of absurdity!*

The source of this fallacy is, indeed, evident. Dazzled by the blaze of intellect which invests such a name as that of Milton, we forget (what the whole history of the human mind so abundantly

proves) that the most pre-eminent greatness in one department is quite compatible with worse than ignorance in another. The most splendid poet may be the most miserable reasoner; the profoundest mathematician may be a child in moral or political philosophy; nay, may be disqualified from distinguishing himself in one department by the very habits which he has acquired in another.

But we cannot quit the subject without protesting against the injustice of insinuating that the name of Milton affords any shelter for the doctrines of modern Socinianism. He has denounced the most pernicious of them in the most emphatic terms, and if he were alive, would shrink from the applauses of their abettors with the deepest abhorrence.—Shall we compare the theology of Milton, which, after all, approached so *indefinitely* near to the truth, even on that very point in which Socinians exult in his heresy, and as it respects *other* points, embraced all that is most essential in the Gospel,—with that cold and meagre system which has stripped Christianity of all its vital peculiarities? Shall we compare the theology of him who believes that "Christ was of the substance of the Father;" pre-existent to all worlds, the creator, the preserver, and the sovereign of the universe, and the worthy object of adoration and worship; who believes that **THIS GLORIOUS BEING HAVING ASSUMED OUR NATURE, BECAME A PROPITIATORY SACRIFICE FOR THE GUILT OF MAN;** who believes all those important doctrines which revolve around this central one; who believes in the personality and ineffable glory of the Holy Spirit, and the necessity of his divine, all-renewing

* Dr. Channing, in his eloquent analysis of the character of Milton, exclaims, when he comes to the grateful topic of his Arianism, "We must, however, pause a moment to thank God that he has raised up this illustrious advocate of the long obscured doctrine of the Divine Unity." If our previous remarks are founded in truth, this must go for no better than a rhetorical flourish.

influences,—shall we compare the theology of him who believes all this, with the system which strips Christ of deity, not only in the *primary* sense, but in *every* sense; which denies his pre-existence, and his twofold nature; which reduces him to the character of MERE MAN; which POURS SCORN UPON THE DOCTRINE OF THE ATONEMENT, and those doctrines which radiate from it; which renounces the personality as well as deity of the Holy Spirit?—GOD FORBID. It may, indeed, become a question, whether Milton, to extricate himself from what may be called the *arithmetical** fallacy of the impugners of the doctrine of the Trinity, (a difficulty by the bye of their own making) and the dogma of the eternal generation, (a difficulty invented by the Trinitarians themselves,) did not attempt to construct a system which, while in words it denied the supreme divinity of Christ, should *virtually* concede all that it implies; whether that “Saviour,” of whom he predicates such glorious things, to whose hands he commits the exercise of all divine attributes, and the administration of the empire of the universe, can be any other than God himself, if we

are to have any clear conception of a God at all; whether the idea of a created being of the “*substance* of the Eternal” is at all likely to remove the metaphysical difficulties of this great controversy;† and whether, in short, the dispute between Milton and the orthodox is not one of mere logomachy,†—of all this, we say, there

* Socinians certainly gain little by appealing to the authority of Milton, or any other Arian, against the doctrine of the Trinity, if they believe with their great Heresiarch, that the Arian hypothesis is yet more untenable than the Trinitarian: for they thus appeal in proof of the absurdity of the doctrine of the “Trinity” to those who by the Socinian’s own showing, can see no absurdity in an hypothesis yet *more* absurd.

† Nothing can more completely show the incompetence of Milton for an enlarged consideration of this great question, than the fact, that he employs, in the support of his own hypothesis, some of the very arguments which he denies to the Trinitarians. Thus he often ridicules the argument that as Christ is *one* person, formed of the divine and human natures, terms are often applied to his whole nature, which in strictness, are only applicable to one. He laughs at this as a shallow sophism, and an unworthy subterfuge. Yet as he has the hypothesis of a twofold nature to sustain, he does not scruple to appeal to the same argument; of course, reserving to himself, the right of deciding that the Trinitarians always appeal to it improperly, he fairly. Let any candid mind compare these two sentences. “What Scripture says of the Son generally, they (the Trinitarians) apply as suits their purpose, in a partial and restricted sense; at one time, to the Son of God; at another, to the Son of Man—Now to the Mediator in his divine, now in his human capacity, and now again, in his union of both natures.” “Inasmuch, however, as the two natures constitute one Christ, certain particulars seem to be predicated of him absolutely, which properly apply to one of his natures. This is what is called *communicatio idiomatum*, or *proprietas*, whereby in the customary forms of language what is peculiar to one of two natures, is attributed to both jointly.” *Christian Doctrine*, pp. 131, 305.

Of the sort of metaphysical genius which Milton brought to the discussion of

* By “arithmetical fallacy” we of course mean the oft refuted argument, that to maintain the doctrine of the Trinity, is to maintain that “three are one, and one is three,” that is, numerically; which is a contradiction. Trinitarians have replied a thousand times that they only maintain that what is threefold in *one* sense may be one in *another*; in other words, that the essential unity of God may be quite compatible with a threefold *mode* of subsistence, and it is the impossibility of *this*, which Unitarians are called upon to demonstrate. When, therefore, they elaborately refute the argument which they would attribute to the orthodox, they not only refute what the orthodox never maintained, but an argument purely of their own invention.

may be question; but there can be no question that between the theology of Milton, which included all the vivifying truths we have above enumerated, and the gloomy system

of modern Socinianism, there is a "great gulph fixed,"—an interval as wide as that which separates the planets which revolve nearest the sun, and exult in the enjoyment of its light and glory, from those cold and dreary orbs which roll, in perpetual twilight and winter, on the outermost verge of the solar system.

this great subject, (which, in fact, no metaphysics can decide) some notable specimens occur in this posthumous volume. The annals of scholastic logic can furnish nothing more frivolous. Just one specimen. The following is his attempt to prove the enormous paradox, that God can annihilate nothing. "God is not able to annihilate anything altogether, because by creating nothing, he would create and not create at the same time, which involves a contradiction." p. 184. Again, to prove that darkness is something, "If darkness be nothing, God in creating darkness, created nothing; or in other words, he created and did not create, which is a contradiction." p. 179.

We must here bring to a close this very imperfect sketch of Milton. We have more than filled the space we had intended to assign to it, and yet have been obliged to suppress much of what we had written, and to abridge the rest. For the defective illustration, therefore, of many parts, we throw ourselves on the indulgence of our readers.

THE SITUATION OF MAN WORTHY OF ANGELIC SYMPATHY.

"And is there care in heaven? And is their love
In heavenly spirits to these creatures base?"

SPENSER'S FAERY QUEEN.

WE are told by the Redeemer that man forms a subject of interesting contemplation to the heavenly world. We must, indeed, be the objects of no ordinary interest to angelic beings, since the salvation of one of our frail species,—an event so little regarded on earth,—can, we are assured, heighten even the hallowed enjoyments of heaven. And why is it that the inhabitants of the celestial world can thus, amidst all their blessedness, turn with so much interest to the children of men?—what is it that can thus render man an object worthy of an angel's attention, an object thus capable of calling forth the wakeful regards of a happy and a heavenly being? Because, in truth, man, in his present state,—a state which he himself generally views with

so much indifference, for all creation seems more concerned for him than he for himself,—may well excite the attention of an unfallen being, even when surrounded with the felicities of heaven. The awful nature of our situation we, indeed, cannot estimate, for it is one of the artifices of the "prince of this world" to render us insensible to our danger and forgetful of all which it most concerns us to remember, by fixing our attention and our thoughts upon all those seducing visions by which he at once deceives and charms us. It is one of the very consequences of sin to call off our contemplations from all that most seriously and permanently affects us, by substituting this world for that which is to come, and by investing time with the importance of eternity.

ty. But angels can more accurately judge, and more deeply feel our present situation and our future prospects. Unfascinated by all that allures us, unfettered by the chains that hold us in thralldom, and casting a glance into futurity far beyond that horizon which so absurdly limits man's vision, they are able more truly to discern the awful circumstances of our condition. While we, amidst the things that "are seen and that are temporal," shut our eyes upon the things that are "not seen and that are eternal;" while we forget, amidst the objects of this world, our high destinies, and that we are the heirs of immortality, they regard us as possessing a kindred nature with their own, imperishable and undecaying, and therefore of incalculable worth; while we seem to act as though we thought our being was to terminate with death—that death which can only change, but cannot annihilate us—they contemplate us as destined to live in eternity, and feel that our present life, even when protracted to the last lingering year of "labour and sorrow," is, as it were, but the infancy of our existence; while we seem to regard the world as though we thought it would never end, and deck out its fleeting and transient visions in all the unfading colours of heaven, these angelic spectators, freed and disengaged from all those material objects which so strangely pervert our judgments, and so abusively engross our attention, contemplate us as long out-living this seducing world, and as still existing in joy or woe, when all its enchantments shall have vanished into air. And while they are thus able to appreciate the value of *one* spirit, as springing simply from the consideration of its immortality, they can also

estimate all its horrors, the awful event of such a spirit being lost for ever. Unspeakably happy themselves in the presence and favour of God, they can perceive how fearful a thing it must be, that a creature formed with the same capacity for sharing in the same sacred enjoyments, who might have mingled his praises with theirs, and participated in the same eternal pleasures, should be banished for ever from the face of him whose presence forms the grand, I had almost said the only real, distinction between heaven and hell. And while they can thus appreciate man's immortality, and discern the horrors of spending that immortality in eternal exile from God, the only fountain of happiness, how can they but regard with interest the awful precariousness of our present condition,—not yet hopelessly lost, but momentarily in danger of being lost for ever; still indulged with a lingering hope of salvation, and yet that hope becoming each hour more faint, indistinct, and uncertain. Oh! such a scene may well call off even celestial eyes from celestial pleasures, and earth may, indeed, reasonably excite the attention of angelic beings, when such stupendous events are awaiting the decision of a single moment, and an immortal spirit is thus fearfully suspended between the joys of heaven and the miseries of hell!

If it were not for such momentous things as these, this world, with all its transient and worthless objects, would be utterly below the regards of an angelic nature; and our ephemeral generations, as they rise and pass away in such rapid succession, would be as frivolous a spectacle, surely, as the frail insect, that is sunned into life and being in the morning,

and, after fluttering out its little day of unthinking happiness, returns to its dust and nothingness at night. Angels turn to this world as to the scene of great events, events which shall have their bearing upon eternity, when the place of their original occurrence shall be long forgotten;—as to the field of battle which shall decide the fate of immortal spirits, a battle, the effects of which shall still be felt, when each vestige of the contest shall have passed away, and this planet, on which it was fought, shall have been long extinguished for ever; and thus we, as beings who must live through all eternity,—that eternity fraught with such joy or sorrow,—and passing away in thoughtlessness and indifference those few hours which must determine the complexion of that future and unchanging existence,—look no

longer insignificant or unimportant, but present a spectacle which may indeed move the solicitude, the hopes, I had almost said, the fears, of each angelic being; and if as they watch us with all the earnestness of heavenly benevolence, and as they perform those missions of mercy, upon which, as ministering spirits, we are told they are sent forth, they see any of us escaping from our perilous situation, returning to that common Father, whom they still love, but whom we had left, and meeting for that heaven which we had forfeited, we then present a spectacle over which they may indeed rejoice. It is thus we furnish them, even from the dark scenes of earth, with a pleasurable emotion which heaven itself cannot impart; “for there is joy in the presence of the *angels* of God over *one* sinner that repenteth.”

REMARKS ON JOHN ii. 13, 14, 15.

To the Editors.—If you shall deem the following remarks on John ii. 14, 15, and 16, pertinent to the purposes of your Magazine, they are at your service.

Within twelve months I have witnessed four several times, in pulpits of London, (once in the Church, and three times among Dissenters,) the assumption, that our Saviour applied “the scourge of small cords” to drive out the *men* as well as the brutes; and the men, perhaps, principally. We not infrequently, and I am inclined to think more commonly, meet it in published lectures, sermons, and commentaries. Having been overtaken by it yesterday, the fourth time, as above, from a London pulpit, I am getting a little out of patience, having been

long since convinced that this interpretation is, in the first place, unnecessary; in the second, unwarranted; and in the third, out of keeping with our Lord's character.

The mistake (I beg leave to call it so) has doubtless arisen from the apparently obvious sense of the common English version: “And when he had made a scourge of small cords, he drove them *all* out of the temple, *and* the sheep and the oxen.”

As the same fact is noticed by the other three Evangelists, it may be proper to introduce their sentiments in order:

Matthew xxi. 12. “And Jesus went into the temple of God, and *cast out all* them that sold and bought in the temple, and over-

threw the tables of the money changers, and the seats of them that sold doves."

Mark xi. 15. "And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew, &c."

Luke xix. 45. "And he went into the temple, and began to cast out them that sold therein, and them that bought."

It will be seen that the statements of Matthew, Mark, and Luke, are comparatively *general*, and John's *particular*. Of course, the interpretation of the matter in question, which can be fairly made out and well sustained from the record of John, may safely be applied to the more comprehensive statements of the other three.

John's account divides *itself* into two parts, which are exactly and minutely expressed, in the three consecutive verses: the 14th, 15th, and 16th. The 14th verse presents the picture of desecration and profanity, which our Saviour found in the temple; the 15th and 16th narrate to us specifically and minutely the course he was provoked to pursue.

Verse 14th: "And (he) found in the temple them that sold oxen, and sheep, and doves; and (also) the changers of money sitting."

Verse 15th: "And when he had made a scourge of small cords"—what did he do with it? *that* is the question. The common version answers: "he drove them *all* out of the temple, and the sheep and the oxen." It must be confessed it would be quite innocent and natural to conclude from this reading, that he used the scourge to drive out the *men* first and principally; and that he "*also*" drove out "the sheep and the oxen." Nay, this is the *obvious* sense, and this is the

warrant. But I beg leave to say, that it is the *only* warrant.

Long custom set aside, no prudent interpreter of the sacred volume would think, I trow, of asserting this sense, if he did not feel obliged to do it. And then he must, of course, rely for his justification on the speciality of the case:—"our Saviour might do what he would with his own;" he was Lord of the temple, and the author of these institutions, so desecrated, so profaned; he came upon them to assert his authority, and to give public expression to his indignation; he was then and there filled with the spirit ascribed to him in prophecy, and which the Evangelist applies to this particular incident of his history:—"The zeal of thine house hath eaten me up."

Confessedly, he who is the author of all law, may use his own divine and sovereign discretion in the application of it. No one, however, would go out of his way to force such an interpretation on the above passage.

It is granted, that this market of beasts, used in sacrifice, and these tables of money changers, brought within the precincts of the temple, were a desecration of the place, *winked at*, for a supposed convenience, by the low and sad state of feeling among the Jews; and that it was competent for any member of the community, who had sufficient virtue, to rebuke it—and to rebuke it with a holy and stern indignation; and to prosecute, *on the instant*, the purification of the premises, by a corresponding and resolute determination. Much more did it become the Saviour of the world, himself the author of these sacred institutions and their antitype, even though he was not yet acknowledged in his proper character, to rebuke, as he did rebuke, these aw-

ful profanities, the moment they came under his eye personally, as a man. But I cannot allow, since the text does not oblige me—nay, since it absolutely refuses the warrant—I cannot allow, that in the discharge of this duty, our blessed Saviour, in *all* things an *example*, employed a “scourge of cords” over the heads of men, in any sense whatever.

“And when he had made a scourge of small cords, he drove them *all* (*πᾶντας*) out of the temple.” What all? *τὰ τε πρόβατα καὶ τοὺς βοῦς*, even (that is, to wit,) “the sheep and the oxen;” not *τὰς πεπλιωμένας*, the doves. These were probably brought in baskets, tied together in pairs by the legs, or in wicker cages. The scourge, therefore, was not an instrument to be applied for *their* expulsion. Accordingly, in a separate place, in the 16th verse, having disposed of the sheep and oxen by the use of the scourge, he is represented as having “said to them that sold doves: Take these things hence.” They must be *carried* out.

I proceed to enquire after the antecedent of *πᾶντας*. “He drove them *all* out.” *Πρόβατα* being neuter, and *βοῦς* masculine, by a well known rule of Greek syntax, the pronoun, or article, comprehending both, as antecedents, must be of the more worthy gender. So far, the reference, it is confessed, might be held, as doubtful, if there were no other mark to decide the question. But, as it happens, there are at least two other marks distinctly expressed in the text, and one additional consideration, constituting the main presumption of the question. The *presumption* might be considered as sufficient: that, as the text (original), does not *oblige* us to suppose, that the scourge was applied to the

men, we ought to reject it. But as a long *attachment* to the obvious sense of the common English version, may, with some minds, prove too stubborn to yield to such an argument, we must confront them with the other two, which are incorporated in the text itself (original.)

The first (or second in order of the narrative), is the remarkable fact already noticed: that, in the specification made by the Evangelist, of the items comprehended in the *all* (*πᾶντας*) he omits the *doves*, (*τὰς πεπλιωμένας*) and disposes of them as seen, and as the character of the commodity would suggest in another place. Clearly, thus, the “*all*” does not embrace the *whole*, or the entire of the several classes of things and persons, specified in the 14th verse, as being found profaning the temple. Why, then, should any one conclude, that it was intended to comprehend the *men*? Because, doubtless, the common version reads, “he drove them *all* out of the temple, *and* the sheep and the oxen.”

Notwithstanding this, there is an additional, and I think it was intended, as the *distinct* and *exclusive* notice of the treatment rendered to the *men*: “And (he) poured out the changers’ money, and overthrew the tables.” I say, that in my opinion, this was intended as the distinct and exclusive notice of the manner in which our Saviour treated the men, except, that he rebuked all the guilty in the same word: “Make not my Father’s house an house of merchandize.” Why, then, since there is a separate notice of the treatment done to the money changers, and to the whole group of trespassers; should it be thought necessary to include them among the “*all*,” that were expelled by the scourge?

The common version must be the answer, and such, undoubtedly, is its obvious sense.

But, to the last argument. The punctuation of the Greek, it is well known, is nothing in the question, that being a modern invention. Is there, then, any feature, mark, or sign in the text, to limit the "all," expelled by the scourge, to the sheep and oxen? I answer, yes—as decisively and as incontrovertibly, as if it had been expressed in as many words of circumlocution, as I have employed in the previous sentence to state the question. And that meaning is fixed immoveably by the single Greek monosyllable, *re*. More emphatically still by "*ra re*," in their relative position here: *παντας εζεβαλεν εκ του ιουρου, τα τε προβατα και τους βοας*. "He drove them all out of the temple, (*ra re*, viz. to wit) that is: the sheep and the oxen." Or, "He drove out of the temple *all* the sheep and oxen." And what did he do to the money changers, and other trespassers? That account stands by itself, like each of the specific items, in consecutive order: "And (also) he poured out the changers' money, and overthrew the tables," and said unto all: "Make not my Father's house an house of merchandize."

I think it unnecessary to prolong this article by adducing examples from the Bible and elsewhere, to demonstrate the force of the Greek particle "*re*" in such a position and in such relations; as these remarks are intended principally for those who must know their value at first sight. Nor do I deem it necessary to examine the parallel passages of the other Evangelists, as their statements, as al-

ready specified, are comprehensive and general. Their meaning must obviously abide a fair and just interpretation of John's more particular account. And moreover, they do not speak of the scourge, the only thing in question; but merely state the prominent and grand fact of the expulsion of these trespassers.

It may, perhaps, be said, that a part of the difficulty still remains; inasmuch, as the record of John does assert a *degree* of violence done to the changers of money:—"He poured out their money, and overthrew their tables." This, however, is obviously an act of a far different character from the application of a scourge to them. The act certified might have been necessary—it evidently was so. As the Evangelists do not profess to record every thing—nay, as they intimate to us, "that the world could not contain the books that should be written,"—we may conclude, that our Saviour first expostulated; and not being regarded, proceeded to the acts recorded, as any Jew, knowing that he had the law on his side, might have lawfully done. Certainly, those who can justify the commonly supposed use of the scourge, will have no difficulty in justifying this. Let us not seek to aggravate and embarrass the case unnecessarily. For myself, I can easily conceive how the overthrow of the tables, in given circumstances, might be perfectly consistent with the dignity of our Lord's character and office; while, so long as I have no warrant for the interpretation, my feelings do revolt at the supposition I have here contested.

C. COLTON.

Old Burlington Street.

ON THE PRESENT STATE OF THE ANTI-SLAVERY QUESTION.

Vel nos in mare proximum
 Gemmas, et lapides, aurum et inutile,
 Summi materiam mali,
 Mittamus, scelerum si bene pœnitet.

Horace.

FOR nearly a quarter of a century this subject seemed, by almost universal consent, to be allowed to sleep; and it is not quite three years since Mr. Wilberforce declared, at the Annual Meeting of the Anti-Slavery Society, that such was the apathy and ignorance of the British Public on the subject, that he almost despaired of seeing any thing accomplished for the benefit of the slave. How it must rejoice the heart of that venerable saint, to see the change which the lapse of two years has produced! Never, perhaps, did the cause of the injured African wear a more promising aspect than at present. From one end of the country to the other, the voice of an indignant and magnanimous people has been raised on his behalf—his enemies have been utterly discomfited wherever they have attempted to make a stand—facts have been published which have exposed the enormous injustice, immorality, and savagism of the system—men have come forward who have themselves been witnesses of the actual workings of slavery, and who, from their own experience, have instructed the British public of the fearful amount of crime and cruelty which that public is taxed annually to support, and, as if to confirm and enforce the whole, last of all comes the evidence taken before the Parliamentary Committees, where, even out of the mouths of slave proprietors themselves, every enormity and

every crime which the advocates of abolition had charged upon slavery is substantiated, and even in some cases illustrated by instances of a nature far more horrible than even the most sanguine abolitionist had dared to insinuate. With such a state of things, and in the present mood of the public mind, it is no vain boast to say that the doom of colonial slavery is sealed, and that only a short time comparatively has to intervene ere it be for ever banished from our colonies, too long the scene of its hideous and desolating presence.

From this progress of opinion on the subject, the office of the advocates for emancipation has been very much narrowed. There needs no longer any elaborate exposition of the abstract injustice and iniquity of slavery. We have got rid also of all the absurd and intolerable nonsense, which so perpetually insulted our reason and our feelings, about the happiness of the slaves, when we were assured that they had every thing that could minister, not only to their comfort, but even to luxurious indulgence; port wine and arrow-root when they were sick, and when they were well, "dainties that would grace a nobleman's table." We are also, in a great measure, exempted from the necessity of discussing the question of abolition, for it seems to be generally admitted by all whose admission is, in any degree, of importance, that the present sys-

tem can neither continue as it is, nor be, to any worthy or valuable extent, ameliorated.

But while the progress of public opinion has so far narrowed the arena to which the friends of the slave had once to descend, there yet remains for discussion one point at least, and that, one of the very last importance to the successful adjustment of the question at issue; I allude to the question of *gradual or immediate abolition*? On this question it is well known that there is considerable difference of sentiment; much may be and has been said upon both sides; and to those who have not examined the subject, the discussion may seem of doubtful issue. To those who have inquired into the subject, it needs not to be told, that the question is one which can be settled only in one way, and that by the *immediate emancipation* of all whom we have so barbarously and unjustly enslaved in our West Indian territories. All that is wanted now is an honest purpose on the part of our legislators, to settle the question according to its real merits. If those who now advocate gradual emancipation, will only candidly and honestly keep by the principles which, if not expressed by them, are, at least, implied in what they profess, the question will be very soon decided. For what does a desire for gradual abolition imply? It implies, unquestionably, desire to see the slave set free from his bondage as soon as that can be accomplished with safety to life, property, and estate. There is nothing in gradual abolition, *as such*, that is more pleasing either to the reason or the feelings than in immediate abolition *as such*; it is by the probable *consequences* of both that their comparative merits are settled. If, therefore,

it can be shown that the latter is not only as harmless as the former, but in reality a great deal more so, it is perfectly obvious that to contend for *gradual* rather than *immediate* abolition would argue some lurking enmity to the cause, or an attachment to one word rather than another, utterly unworthy of the character of a British legislator.

Into the full discussion of this question, it is, of course, impossible, within such limits as the present article must occupy, to enter. A few remarks upon the comparative merits of the two schemes between which the friends of abolition are at present divided, may, however, without impropriety, be hazarded. To begin, then, with *gradual abolition*, the first thing that strikes the inquirer is the diversity of plans which are included under this general designation. Passing over this difficulty, however, let us attend to one or two of the more plausible and apparently practicable schemes of gradual abolition which have been proposed. And *first*, of the proposal to emancipate all the children of slaves born after a certain period. But it is enveloped in difficulties. It may, for instance, be asked, how are the children to be supported until they are of age sufficient to provide for themselves? their parents cannot, the planters will not; how, then, are they to be kept from starvation? Again, suppose the children grown up, who is to convince a man of twenty that he has not as good a right to be free as a man of nineteen years, three hundred and sixty-five days, who is free simply because he is a few hours or a few minutes younger than the other? or who is to prevent the feelings excited by such a state of things from becoming the causes

of perpetual insurrections? Further, can it be proved that the feelings of natural affection are so dead in the breast of a black, that he would submit to see his parents and other relations in cruel slavery, while he owed his freedom to a happy accident? But I waste time in suggesting these difficulties. The scheme under consideration is not worthy of so much notice; for it is nothing more than a palpable evasion of the question. That question is—how may we emancipate our colonial slaves? The answer which this plan furnishes, only informs us how we may, in process of time, get rid of colonial slavery! We are called upon to contemplate the condition of 800,000 of our fellow creatures unjustly deprived of their natural rights as men, for no crime of their own placed beyond the pale of law, and treated with the most hideous and horrifying cruelty, subjected to the power of despotic masters; and the question is, how are *these* much injured individuals to be emancipated, not how are others yet unborn to be prevented from coming into the same condition. This question, it is evident, the plan before us completely evades. I ask, is it not a fallacy in legislation to suppose the *possibility* of a man being *born* a slave? And at any rate, is it not a miserable, paltry, and disingenuous piece of conduct in us to attempt to satisfy those who claim from us a debt of justice and humanity, by assuring them of our determination not to contract such a debt with their children? What have their children to do with our debts to them? or how can we be absolved of a load of crime contracted towards the present generation, by merely being so very good as not to contract a new load of crime towards

that which is to come? And is this all that British justice and British humanity is to accomplish for the injured African? A precious return, truly, for years of oppression and torture!

Pudet hæc opprobria nobis

Et dici potuissè, et non potuissè refelli.

Another favourite scheme of the Gradualists (and it is the only one I shall further notice) is that of making emancipation a boon to be obtained by those slaves who shall be found from time to time prepared for its enjoyment. In advocating this scheme, much eloquence and much ingenuity has been expended, to which I have no intention of attempting a rejoinder. Suffice it at present to state the following objections, which will, I think, apply to the plan in all its modifications. 1st. It entirely overlooks the question of *justice*, and treats the whole affair as a mere matter of expediency. Now really the argument on this head lies within a very narrow compass. It is thus put by Mr. Knibb, in his masterly speech at Bath, "If slavery be a sin, we have no right to tolerate it for a moment; if it be not a sin we have no right to touch it." The question is not one, be it observed, of *more or less*; but it is one which comes before us upon very explicit premises, and which consequently demands a straight forward and categorical answer. It will not do to argue it upon the principles of immutable justice and to decide it upon those of a fluctuating and uncertain expediency.

2dly. It is much to be feared that such a mode as that now under consideration, would be *impracticable*. It involves the consideration of problems which are of too unlimited a nature to be accurately solved. For instance, it may be asked, what degree of

preparedness beyond the possession of intelligence and reason shall be fixed upon as the standard by which the claims of each individual slave are to be tried? By what process of mental or economic training is a man to be made fit for freedom? Or what qualities of head or of heart, beyond those notoriously possessed by the present race of slaves, shall be deemed essential to the enjoyment of this boon? Again; who are to be the judges of the fitness of any individual candidate for liberty? not the planters, surely, whose interest it is to keep the slaves in perpetual bondage; not a committee of freemen appointed on purpose; for this would be an expedient which experience shows would be utterly inefficient, owing to the impossibility of maintaining, in the midst of a slave country, a class of men sufficiently superior to the evil influence of the system to render them fit umpires in a case between master and slave: if neither of these, who, then, are to be the referees? Further; how is the instruction that we are told is necessary to fit the slaves for freedom to be communicated? The system is founded in injustice, and is supported only by ignorance; is it to be supposed that those who have practised the injustice, and triumph through the ignorance; are all at once to permit the objects of their oppression to receive that tuition which must of necessity remove their darkness, and open their eyes to the injustice of their condition? It is only by stealth, even now, that a slave can receive any mental or moral cultivation; would his opportunities be more or fewer if his master knew that the moment he possessed a certain portion of information he was to be taken from under his yoke? Lastly, what provision does this

scheme make against the ruinous evils which would be the result of its success? If there be one fact more clearly established than another on this subject, it is the utter impossibility of making freed blacks work on the estates; they will not do the work of slaves, lest they should be mistaken for slaves. Make all free at once, and, the disgraceful stigma being removed, the stimulus of wages will always secure the necessary work; but so long as the fields are cultivated by gangs of slaves, so long will it be impossible to induce free men to take a part in that species of labour.—Thirdly, a little consideration will serve to show, that this scheme would be extremely *dangerous*. We are perpetually hearing of the dangers of immediate emancipation; are there no dangers to be feared, I ask, from gradual emancipation? Who are to provide against a coalition between the enslaved and the freed, exasperated as both must be by the perpetual lesson which *every case of emancipation* teaches, of the injustice and inhumanity of slavery? The emancipation of a companion, therefore, when that is done not by his master's favour but by law, is to the slave only an additional aggravation of his own injuries, and tends, consequently, to foster discontent, and to instigate him to attempt to gain by force of arms what he cannot obtain by fairer means—an attempt in which he is very likely to receive the assistance of those already freed, bound as they are to him by every principle of sympathy, and restrained by no feeling of gratitude to their masters, who would never have conferred upon them their freedom if they could by any possibility have retained them in bondage. Who does not perceive that such

a mode of proceeding, instead of being conducive to safety, would only tend to perpetuate insubordination, and by furnishing perpetual materials for irritation, cause more blood to be shed in one year than has been shed in all the insurrections which have yet occurred in our colonial territories, and which have been little more than mere episodes amid the ordinary and regular horrors of that land of death!

Having thus rather hinted at, than fully expounded a few objections to gradual emancipation, I proceed with equal brevity to advocate the "more excellent way," of present and immediate abolition of all vestiges of slavery in our colonies. By *immediate* I mean the *simultaneous* and *speedy* emancipation of *all* who are now suffering under slavery within the sphere of our jurisdiction. I advocate this plan *first*, because it is *just*. That it is just to the *slave*, no friend to emancipation will for a moment doubt. The whole force of our opposition to slavery rests upon the fact of its injustice. We denounce it as a gross violation of the natural rights of our fellow men,—as a merciless and atrocious invasion of all that we hold most precious and inalienable. To those who take such ground there is but one course open, that of immediately, that is, as soon as it possibly can be done, abolishing the evil and washing our hands from the sin.—But will it be just to the *master*? it is often said. In point of fact this is a question with which we have nothing to do. The planters have placed themselves in a position from which justice and humanity call upon us to drive them; and such a call is too sacred to be neglected from any feeling of soft-hearted reluctance to allow men to take the

necessary consequences of their own conduct. *Fiat justitia ruat cælum*, is a maxim which frequent repetition has made trite, but which no combination of circumstances can render untrue. The command and requirement of God is that we do justly, and love mercy, and from this obedience nothing can exempt us. This has ever been the rule according to which the British legislature in all their schemes of reform have acted. Who recompensed the proprietors of Gatton, Old Sarum, and the other boroughs commemorated in Schedule A? And are the man-stealers of Jamaica and Demerara more deserving of the generosity of the British public, than the Boroughmongers?

2dly. Immediate emancipation is a *safe* plan. It has been tried and has succeeded. In Mexico, in America, in the Crown Colonies, the experiment has been made on a very extended scale, and always with the most gratifying results. Thousands of slaves have been made freemen in one day, and if any evil consequences had resulted from the measure, the enemies of emancipation would have taken good care to let us know of them before this. And even had the experiment never been tried, we know enough of human nature to entitle us to assert that there is nothing in the possession of *constitutional, regulated* liberty to make men insubordinate. What is the general, the almost universal source of popular tumult? Is it the bestowal upon the inhabitants of a country of too many privileges? or is it not rather some unwise or tyrannical attempt to deprive them of those immunities which properly belong to them?

The enemies of immediate abolition have fallen upon no scheme so successful as that of crying out

against the dreadful and disastrous consequences which would flow from that measure being adopted. All this outcry, it is now pretty well known, has no solid cause.

There are some who oppose immediate abolition from a fear that the slaves would suffer from it. We are told that if they are made free, they will starve; for they are so idle that they will not work. Starve! What keeps them alive just now? Not work! How do the Haytians? How do the crown slaves? How do the freed slaves exist but by working? Let any one look at the evidence of Admiral Fleming regarding the state of Hayti, and he will see abundant proof, not only that a free black will work, but that he does work to infinitely better purpose than a slave. Or look to the instances which Mr. Knibb has laid before the British public—those of Amelia Sutherland, of Richard Brown, and of Sam Sweeney, for instance,—and see if greater perseverance or finer feeling could have been exhibited by the best informed peasantry in the world! At any rate, let the experiment be tried. Let not the slave be condemned, not only without evidence, but against evidence. Let his chains be knocked off—let the badge of his degradation be removed—let him be brought within the pale of the British constitution, to be protected by its beneficent laws, and to be regulated by its wholesome restraints—and there is little reason to fear his not vindicating for himself that respect and esteem which uprightness and industry always excite in the bosom of the industrious and the honest! Let him only be raised from the condition of a brute, and he will not fail soon to prove himself worthy of his elevation, “and give the world assurance of a man.”

One of his Majesty's ministers, a nobleman universally respected for his liberal sentiments and honest conduct, has declared, in the House of Commons, his intention to bring in a bill for the settlement of this question. The country at large has great confidence in Lord Althorp, but not even from him will they accept of a bill which does not secure to the slave the speedy and entire enjoyment of his natural and inalienable rights as a member of the family of man. It is much to be desired that the boon of freedom should be granted to the slave by the British government; but it is for the friends of the slave to take care that no compromising and unsatisfactory measure receive the sanction of the British legislature. We have trifled with the question too long. We have shut our eyes to the evil in the hope of getting rid of it, or forgetting it. We have issued orders in council which have been laughed at, and uttered edicts which the insolence of the colonists have flung back upon our messengers. Our expedients are at end—our palliatives are exhausted.

W. L. A.
Liverpool, 10th Feb. 1833.

THE LAST NUMBER OF THE BRITISH MAGAZINE.

To the Editors.—In your February Number, I made some observations on the “Tactics adopted in the High Church Publications.” I was much amused by the unsuc-

cessful attempts made in the March Number of the British Magazine to reply to those observations. Nothing can afford a better proof of a consciousness that

it has been using weapons against Dissent, that may be employed with tenfold power against the church, than the elaborate attempt it makes to show the astonishing *conclusiveness* of its own appeal to dissenting authorities for the abuses of dissent, and the extreme illogicality of supposing that the admissions of Churchmen are equally valid authorities for the abuses of the church. A plain man would think it enough to say—"here are witnesses who tell us that dissent is by no means perfect, and here are others who tell us that the church is very far from being so; now let us see, since there are evils in both systems, which has the greater amount?" But no, this will not do for the British Magazine: and to prevent this most menacing calculation—this array of church-authority against the church,—he enters into some very nice and subtle distinctions: distinctions which I am confident nothing but utter desperation could ever have led the writer to make, so evidently are they invented for the nonce. But it may be as well, before I refer to them more specifically, just to enumerate the shifts and subterfuges to which this "Vertumnus" has had recourse, in order to avoid discomfiture by his own weapons. They form a most conclusive proof of what I have before asserted, that Churchmen seem to think themselves entitled to adopt modes of attack and defence, which they at the same time deny to their adversaries. Thus they charged Dissenters with

writing severely against the church. "Why," says the Dissenter, "what do you say to your high-church publications, which have been assailing Dissenters time out of mind?" "Aye," but rejoins the British Magazine, "they are in private hands; the church has no control over them." "Indeed!" replies the Dissenter, "and so are the publications which you have been so diligently ransacking for evidence against dissent. Choose which alternative you will; quote them or not, just as you please; I care not which; only allow me the liberty you ask for yourself." "No, but the publications we have quoted are the *accredited* organs of dissent," says the British Magazine. "Just as much so," replies the Dissenter, "as your church periodicals are of the church;—mark—I have no objection to your quoting them; for I consider that whatever is *systematically advocated* in periodicals known to have a large circulation in a certain party, may be regarded as the *general* opinion of that party;—for if not, they would soon lose their circulation; it is upon this principle, I claim as much right to quote Blackwood, and Fraser, and the Quarterly, and the Christian Remembrancer, and the Observer, and the British Critic, either as proofs of the hostility of Churchmen towards Dissenters, or of their admissions of the abuses of their own system, as you have to quote the Eclectic, or the Congregational, or the Baptist Magazines, for any of your purposes; nay," continues the Dissenter, "you talk about quoting the *accredited* organs of dissent—have you not made large use of Binney's Life of Morell, and the works of other individuals? For this I do not blame you, (supposing you quote them fairly) provided you will let me enjoy the same un-

* The British Magazine tells us that this citation of church-authorities to prove church-corruption has already been effected by Mr. James. That was a mere sprinkling—the *first fruits*—Mr. Critic, long before the publication of many of the most provoking of church-reforming publications. The harvest was yet to come.

doubted privilege, and do not resort to some miserable subterfuge when I point you to the appalling array of your own church reformers?" "Aye," but resumes the Protean adversary, "you quote those who *ought* to leave the church." "Yes, in *your* opinion," replies the Dissenter; "and you will no doubt decide that *all* who differ from yourselves, ought to leave it!" "Nay," but says the Observer,—"you should remember, my good dissenting brother, that the church *ought* to be otherwise than it is: and you should therefore compare dissent *as it is*, not with the church *as it is*—but, as it ought to be." "Indeed," cries the Dissenter, "that is a convenient kind of logic; permit me to set my *beau ideal* of dissent against your *beau ideal* of an establishment, and I will engage that my *visions* shall be as enchanting as yours." "Aye," but rejoins the wily British, "the charges in dissenting periodicals are brought forward without *specifying names and places*." "Why," says the Dissenter, "in a country where truth is often libel, *all* parties are often obliged to do this; and, most consistent critic! it is just what, not only your trusty brother, "the Churchman from Conviction," has done, but what *you* have done too; for instance, in your June number of last year, I find you saying, in reference to the alleged persecution of ministers by their people, "it would be invidious and indelicate to mention names, but the editor can state, that in one neighbourhood, he has seen four most remarkable instances of oppression," &c.—In the same manner, I might specify half a dozen other instances of this self-complacent *one-sided* sort of argumentation. The remarks in the last number of the *British Magazine* are in perfect accordance with all its pre-

vious proceedings. It complains that when it asks "to whom Dissenters can refer amongst Churchmen as proclaiming great faults in the Church system, it is always the same list." Why, to be sure; Mr. Acaster will always be Mr. Acaster; and Mr. Nihill, Mr. Nihill; and the British Critic, the British Critic; all this is plain. But here again our friend has quite forgotten who rang such interminable changes on the Congregational Magazine, the Eclectic Review, and Binney's Morell; on Binney's Morell, the Eclectic Review, and the Congregational Magazine. "But the authorities you quote," says the British, "are for the most part authorities to which Churchmen demur." "Yes," the Dissenter may reply, "Churchmen like *yourself*, of course, will always demur to them; yet have not you made *most* use of that very periodical, namely, the Eclectic, which you *yourself* tell us again and again is looked upon so coldly by Dissenters as to induce it to complain of inadequate support? I do not say whether I believe this is *fact* or not; it is enough that you believed it, and therefore, according to those *scrupulous* notions of delicacy, which you impose upon your opponents, you ought not to cite a testimony to which you *virtually* admit Dissenters demur? Again, you quote Binney's *Life of Morell*. Did not those "accredited" organs, which you are so fond of quoting, resound, when that book came out, with *cautions* against its incautious statements? and did they not say, that from the naturally exciting circumstances under which it was written, it would be wise to *demur* to it as unqualified testimony?—But this great critical casuist has another wiredrawn distinction, intended to protect his own party; quite forgetting, that

it will protect his adversaries just as well. He tells us, that we are at full liberty to cite *facts* but not *opinions*; the former, if the witnesses be good, are no doubt so far conclusive. Be it so. I have not the slightest objection. This will make pretty work with his quotations from dissenting periodicals. Why, *two-thirds* of them are opinions. As, for instance, (to pitch upon almost the first quotation that occurs) the British quotes a certain "dissenting layman," as saying, that "the genius of Independence is hostile to those connecting links which are *essential* to preservation of order and good government." That is, this is his *opinion*; just as it is the opinion of Lord Henley that to permit bishops to have seats in the House of Lords, has an unfavourable effect on religion. We fear, however, that with that unrivalled tact at discrimination which the British possesses, it would find, some how or other, that every opinion of dissenters was a *fact*, and every Churchman's *facts* *opinions*; that there is an extensive abuse of patronage in the Establishment, for instance, would be an *opinion* of Lord Henley, whilst "that the voluntary system was dependant for its working upon something else besides its own inherent energy," (quoted British Magazine, May,) would be a *fact*, stated in the *Electric Review*.

I observe that the British Magazine is sorely perplexed by my appealing even to the British Critic "for certain startling admissions;" and with a truly fratricidal zeal, is willing even to impale the unhappy "critic," rather than yield that there is a single *witness* of the Establishment to which Churchmen may not demur. Read, gentle reader, the following melancholy confessions.

N. S. No. 100.

"With respect, finally, to the 'British Critic,' although it is painful to the writer to speak on the subject, he will simply say that three articles in it, two on Church Reform, and one on Education, have given such offence (a stronger word might be used) to the party whose opinion it was supposed most nearly to represent, as to threaten serious injury to the circulation of the work."

So that, in fact, the British would send us to his own pages, and to pages like his own, for authentic statements of the state of the Church; that is, to men who are predetermined to maintain her almost absolute perfection, and to hold their tongues about her abuses. Most discreet resolution! They send us for those admissions which only candour can make to those who would seem to be utterly destitute of it. "Do men gather grapes of thorns, or figs of thistles?" But more of this hereafter.

Let it not be thought that I object to the system of *quoting the testimonies of opponents*. Far from it. This is often the only, or the best way of arriving at truth; and I am confident that Dissenters will always find this exchange of testimonies most abundantly profitable. All that I demand is, the extension of equal privileges to both parties, and *above all, that the system of quotation should be fairly resorted to*. And this brings me to the chief object of the present letter. In reference to my charge, that the British had made most unfair use of dissenting publications, it replies that I do not give a single instance, and that the general charge will go for nothing. Now listen, Mr. Editor; I have since carefully gone through the whole of the quotations in the papers which the British Magazine has put forth on dissent; and plenary as was my faith in the disingenuousness of that periodical, even I was absolutely astonished at the proofs of

2 G

it I then discovered; and I pledge myself, to give in your next number, some most striking illustrations of it.

In the mean time I cannot close this letter without pointing out two instances of disingenuous artifice in the last number of the British Magazine, most inimitably illustrative of its ordinary style of misrepresentation and subterfuge. At the close of my communication in the February number, I stated, that though you had resolved, and in my opinion wisely, to abstain in general from small controversy, and to devote yourself to the systematic defence and exposition of your principles, yet there *might* be occasions when it would be "necessary to enter the lists even of personal controversy." By *personal* controversy, I of course meant—and my meaning would have been plain, even if the context had not indicated it, controversy carried on "by reply and rejoinder," in contradistinction from a systematic exposition of principles. Thus, for instance, Dr. Smith's "Testimony" is controversy in the latter form: authors being only mentioned incidentally. Horsley's Letters to Priestley, on the contrary, are controversy in the former shape. Now, what does the British Magazine do? It first of all adroitly substitutes "'personal' attack" for *personal* controversy, and then availing itself of the ambiguity of the word "personal," when used in this new application, tells us that it never supposed that the Congregational Magazine would hesitate to employ "*personalities*!" As no one, even if he had intended to employ *personalities*, would ever be so unwise as to say so, this writer must have been conscious, that he was wilfully perverting my meaning.

Another instance. A writer in your magazine had stated, that

though dissenting chapels were very inferior to the churches, architecturally considered, yet that in reference to the more important purposes for which places of worship are built, "they had *always* been superior to them." What is the comment of the British Magazine on this? Why, it remarks "on the retiring delicacy which is thus forced to acknowledge the superiority of *every* dissenting chapel to *every* church of the establishment, &c." I believe this is the first critic who ever found out that "*always*" and "*every*" were synonymous in meaning. When we say, that the English have *always* been a more grave nation than the French, we do not mean that every individual Englishman has been more grave than every individual Frenchman. The fact is, when speaking of a *general* characteristic of what consists of great variety of parts, we seldom predicate of every part individually what we predicate of the whole collectively. I have no doubt the British Magazine writers saw his own fallacy very clearly, yet after having thus tortured the words into a meaning which, without *great violence*, they cannot convey, proceeds to ask, "Are the dissenting magazines compelled to nourish the worst feelings of their readers by such paragraphs as these, or are they written in simplicity and good faith?" Thou hypocrite!

In fact, the writer said no more than the writer of the article on the "progress of dissent" had stated, when he admitted "that the dissenters have *great advantage* in the strict adaptation of their chapels to the purposes of preaching."

I had marked at least three instances of nearly equal disingenuousness in the last number of the British only, but I must conclude. Meantime, I do not scruple to say,

that the British is unrivalled in all the arts of subterfuge and shuffling—that it can most charitably avail itself of ambiguities, if they already exist, and manufacture them when they do not. It is ever *canting* about

candour and charity, but practically violates both far more frequently than any publication I know.

I remain,
Yours respectfully,
NON CON.

THE LONDON UNIVERSITY.

IT is now to be hoped that the above institution has surmounted those difficulties which are sure, in some shape or other, to harass the first movements of *all* infant institutions. A certain period of trial and probation must be passed through before they can hope to obtain the confidence of the public; before the principles on which they are founded can be fully tried; and, at least, a generation must pass away before they can be invested with those magical associations, which though sometimes most arbitrary, and often absolutely childish, inspire reverence and love, and contribute in no small measure to the permanence of institutions.

A few years, however, soon roll round, and lay slowly, but surely the foundations of that respect which centuries will consolidate into veneration. A generation is already springing up, to whom the London University is looked upon as *Alma Mater*.

Many of the causes which have obstructed the progress and success of this institution are decidedly beginning to give way. The bigotry which has diligently laboured to identify it with infidelity, because it does not profess to do what is better done elsewhere, is beginning to be thoroughly exposed and despised. It is beginning to be felt that a man may be very competent to teach Greek, Latin, mathematics, or any of the branches of physical science, who would yet be but a sorry

teacher of religion: and that a parent may justly think a youth may be initiated into any of the above mysteries of science or learning, by men whose religious opinions are far from agreeing with his own. That some such plan as this must be adopted, if *all* are to receive the benefit of education, is plain; since, if religion be necessarily taught where science is, some particular system of doctrine and forms must be adopted, necessarily excluding the larger part of the community.

But not only have the objections which bigotry had raised against this institution been exposed, but experience has taught those lessons of wisdom which cannot be obtained in a shorter way. Early errors have been corrected; and the institution is placed under far more effective management than it ever enjoyed before.

We think it the duty of every well-wisher to learning to support such an institution; but there can be no doubt that it is specially both the duty and the interest of Protestant Dissenters to do so. Shut out by selfish bigotry from Oxford and Cambridge, the London University offers them ample opportunities of giving their sons the advantages of a learned or scientific education; while in accordance with their avowed principles, and with the dictates of nature and piety, they keep the religious education of their own offspring in their own hands.

They cannot show their regard for this institution in a better way than by endeavouring to obtain for it a CHARTER. For this purpose they should petition government.

We have been given to understand that one is already prepared, and only waits the ratification of the great seal.

"CLAIMS OF DISSENTERS."

AN excellent little tract has just been put forth on this subject, written by one whose attachment (as well as that of his family,) to the principles of Dissent is as well known as the moderation and charity with which he has ever exhibited those principles. The tract in question forms the thirty-ninth number of the publications of the "Ecclesiastical Knowledge Society." The claims which it particularly exhorts Dissenters to urge upon the attention of a reformed legislature are,—relief from church rates—an alteration in the marriage laws—a more just system of registration—the exemption of Dissenting chapels from liability to assessment for poor's rates—and the right of interment in the parish burying ground, "without having the attendance of the parish minister forced upon them."

We cordially recommend this little tract to the attentive perusal of all Dissenters. The grievances it specifies, though not all of which we have to complain, are the principal and the most pressing, and we trust that Dissenters will take immediate and most energetic measures, by universal petitioning, to get them removed. They have done, it is true, much for the present government, and have a right to expect much from its liberal character; *still they must not trust to any administration.* Much credit is due to Dissenters for the quiet manner in which they have borne grievances that ought long

since to have been removed. But this apathy must exist no longer. No administration will take the trouble to encumber themselves with measures which are not strenuously urged by those for whose benefit they are intended. *None will help those who will not help themselves.*

We must find room for the following extracts:—

"One of the predictions uttered by the Tory faction during the long and harassing discussions, which the grand measure, now become law, excited, was, that it would greatly increase the political power of dissenters. That prediction, at least has been verified by the result of the late elections. Many are the liberal members of the Reformed Parliament, who are entirely indebted for their return, to the active exertions and united votes of Dissenters, and much larger is the number who are prepared to lend a patient ear to any statement of grievances that may be made to them by individuals among their constituents, who can speak in the name and on the behalf of so numerous and respectable a portion as Protestant Dissenters now form of almost every constituency. Our political influence and consequently our moral power, have been greatly increased by the passing of the Reform Bill. It only remains for us to shew, that as we have incurred a corresponding additional responsibility, we are prepared to make a proper use and improvement of our augmented power.

"Our ancestors achieved great things for their country, and never have their descendants betrayed her interests or forfeited their claim to public esteem, and favourable consideration. We only ask for strict JUSTICE, not mere toleration and sufferance, but Liberty, full, equal, impartial RELIGIOUS LIBERTY."—p. 36.

REVIEW OF BOOKS.

The existing Monopoly, an inadequate Protection of the authorized Version of Scripture. Four Letters to the Bishop of London, with Specimens of the intentional Departures from the authorized Standard, &c. By Thomas Curtis. 8vo. pp. 116. London: E. Wilson.

Oxford Bibles. Mr. Curtis's Misrepresentations exposed. In a Letter to the Editor of the British Magazine. By E. Cardwell, D.D. 8vo. pp. 24. Oxford: J. H. Parker.

The Text of the English Bible as now printed by the Universities considered, with Reference to a Report by a Subcommittee of Dissenting Ministers. By Thomas Turton, D.D. 8vo. pp. 44. Cambridge: J. Smith.

The Book of Genesis, an exact Reprint, page for page, of the authorized Version published in the Year 1611. 4to. Oxford.

Report from the Select Committee on the King's Printers' Patents; with Minutes of Evidence and Appendix. Fol. pp. 360. Ordered by the House of Commons to be printed, August, 1832.

If "the Bible, and the Bible only," be "the religion of the Protestants," then assuredly it behoves this Protestant nation to take especial care that the Bible be so accurately and cheaply printed, that all its home-born citizens, and all its colonial subjects, may possess in their mother tongue, the pure word of God.

The exclusive privilege of printing the authorized version of the sacred Scriptures was given to the two Universities, and to the King's printers, it may be fairly supposed, to secure not only its cheap publication, but its accurate transmission from age to age.

Whether the great objects of

this sacred trust have been thereby secured to the public, is the question at issue in the pamphlets before us; and, although the discussion of it is embarrassed with a large portion of personal statement and retort, we shall dispose of the personalities in a few paragraphs, and conduct our readers to what we regard as the essence of the question, apart from all the extraneous matter with which the perversity or the ingenuity of the disputants have entangled it.

Mr. Curtis, the author of the first pamphlet, states, that in the daily course of reading the English Scriptures with his family and pupils, he detected many typographical errors and variations in the several editions of the Bible in use amongst them, and having by further inquiry amongst his friends, discovered many others, he was excited to enter upon an extended examination of the present state of the authorized version. His inquiries brought him to the conclusion, that our modern Bibles "differed greatly and intentionally from the authorized version."

In March, 1831, Mr. Curtis was called before a Committee of the House of Commons, to give evidence on the state of the authorized version, and he occupied the leisure of that year in intercourse and correspondence with the Archbishop of Canterbury, the Bishop of London, the Dean of Peterborough, Professor Lee, Dr. Bur-

ton, and other influential persons upon the subject. It is pretty broadly charged upon Mr. Curtis, that he was attempting by these negotiations, to obtain for himself some literary occupation, for which he hoped to receive a liberal remuneration, and that his subsequent movements are the result of "bitter disappointment."

We shall leave Mr. Curtis to defend himself from this and similar imputations; we are fully resolved to abstain from every thing extraneous to the merits of the question. Mr. Curtis, failing in his alleged object, obtained nine respectable ministers to unite in addressing the following letter to each of the Universities, with the necessary variations in the inscription.

"To the Reverend the Vice-Chancellor and the other Delegates of the Clarendon Press, Oxford."

"London, April 2, 1832.

"Reverend Sir,—Deeply interested as ministers of religion in the state of our English Bible, we respectfully submit to you the fact, that the modern Bibles issued from the Press of your University, abound in deviations from the Authorized Version of King James.

"Some of these are clearly typographical errors; others (and it is to these that our attention has been more particularly directed) are as evidently intentional departures from King James' Bible with a view to improve the Version. Alterations of the latter class are found to a very serious amount. One of our number has pointed out, in the book of Genesis alone, upwards of 800; in the Psalms 600; in the Gospel of St. Matthew 416; in about a fourth part of the Bible 2931—not including minute alterations of the punctuation nor matters of orthography. We would particularize instances of discrepancy; but they are so obvious on an inspection of any of the editions of 1611, (in comparison with the more modern editions) that the University, we are persuaded, must at once perceive the general truth of our statement. We, therefore, are chiefly anxious that the Universities should return to our only legal standard text; are deeply impressed with the importance of very prompt and efficient measures being

adopted to secure this great object; and earnestly wish to be informed whether any measures of this nature are contemplated, and of what kind.

"As the plea of improvement has been extensively acted upon, we feel bound to express our opinion of the extreme danger of its unauthorized application in this peculiar case. It is well known to have been, on other occasions, the plea of the most heretical, as it is not unfrequently that of the most incompetent critics on the Bible. We recognize as Protestants but one English Authorized Version, and we respectfully contend for the restoration and protection of this, until with equal publicity, equal authority, and superior learning another can be made.

"Trusting that a matter of so grave concernment to the public, and to all the Protestant churches of the world who speak our language; one also that seems to involve the character of the government of the country, of the established church, and of the Universities for good faith; and not slightly connected with the integrity of the English text of the Bible, and the honour of Almighty God—will be duly regarded by the proper authorities,

We have the honour to be,

Rev. Sir,

Your most obedient and most faithful,
humble Servants,

J. BENNETT, D.D. J. FLETCHER, D.D.

J. BLACKBURN. E. HENDERSON.

GEORGE COLLISON. J. PYE SMITH, D.D.

F. A. COX, LL.D. J. TOWNLEY, D.D.

THOMAS CURTIS. R. WINTER, D.D."

pp. 108, 109.

It is due to the University of Oxford to insert their replies; that of the Cambridge embodies the same principles and in nearly the same terms.

"The Rev. the Vice Chancellor of the University of Oxford to the Rev. Dr. Bennett."

"Exeter College, April 4, 1832.

"Rev. Sir,—I have the honour of acknowledging the receipt of a letter signed by yourself and other Gentlemen, concerning our Oxford Bibles, and of assuring you that it will be attentively considered.

I remain, Rev. Sir,

Your very obedient Servant,

I. C. JONES,

Vice Chancellor."

The Rev. Dr. Bennett, &c. &c.

"Mr. Parker, of Oxford, to the Rev. Dr. Bennett

Oxford, April 5, 1832.

"Rev. Sir,—As one of the managing partners of the Oxford Bible Press, I hasten to inform you, that your letter of the 2nd instant, addressed to the Vice-Chancellor, has been duly considered. In answer to it, I am instructed to furnish you with a copy of a letter lately sent to the British and Foreign Bible Society, from which I trust it will appear that we are desirous of printing the Authorized Version of the Scriptures, as correctly as possible.

I am,

Sir,

Your obedient Servant,

J. PARKER."

"Copy of a Letter addressed to the Rev. A. Brandram and the Rev. Joseph Hughes, Secretaries to the British and Foreign Bible Society, dated March 23, 1832.

"Gentlemen,—Your letter of February 14, addressed to the Delegates of the Oxford University Press, has been carefully considered. In answer to it, I am instructed to assure you, that they are fully sensible of the importance of sending forth copies of the Authorized Translation of the Bible correctly printed; and that they use the utmost care and diligence for that purpose.

"They would observe that the early editions of the Bible printed in the reign of James the First, contain many typographical errors, and many discrepancies from each other; so that no one of them can, in point of fact, be assumed as a perfect standard.

"After various attempts of several learned men to correct such errors, as either originally existed in the early editions of the Authorized Version of the Bible, or had been introduced in subsequent impressions, the Delegates of the Clarendon Press in the year 1767, commissioned Dr. Blayney to superintend the publication of an edition, exhibiting the text in a more correct form than any in which it had before appeared. Dr. Blayney was assisted in this undertaking by several distinguished members of the University of Oxford; and his execution of the task met with general approbation. His edition has in consequence been taken as the basis of those issued from the Oxford Press.

"Besides correcting the text of the Authorized Version, Dr. Blayney, under the inspection of the distinguished persons already mentioned, and in conformity with a suggestion of Archbishop

Secker, made some additions to the marginal readings, references, &c. This part of his labours having been also favourably received by the public, the Delegates of the Oxford Press have printed certain editions of the Bible with the marginal references, &c. contained in that of Dr. Blayney.

"They have not, however, any objection to print editions of the Bible without Dr. Blayney's marginal additions; in fact, three editions of the family Bible have been printed at the Oxford Press, containing only the marginal references of the early editions of the Authorized Version.

"With regard to the text, the Delegates, after considering the great incorrectness of the early editions, are of opinion that the text of Dr. Blayney was formed with much care and judgment; that it furnishes, on the whole, a very good basis for editions of the Bible, and that the confidence now generally reposed in it, ought not to be disturbed on slight grounds.

I am,

Gentlemen,

Your obedient Servant,

J. COLLINGWOOD for J. PARKER."

pp. 110, 111.

To complete the narrative, it is only necessary to insert the following extract, which closes Mr. Curtis's Appendix.

"I must now introduce to the reader some 'Proceedings of a Committee' formed of the preceding Gentlemen 'for the Restoration and Protection of the Authorized Version.'

"18, St. Paul's Church Yard, London,
May 1, 1832.

"At a meeting of Gentlemen who have signed a Letter to the Universities, convened for the purpose of taking the answer of the Universities into consideration—

"Present—the Rev. Dr. Bennett, Dr. Cox, Dr. J. Pye Smith, and T. Curtis.

"It was thought advisable that the Gentlemen who signed the Letter should become a Committee for the promotion of its objects; and

"Dr. Smith being called to the chair, it was resolved,

"1. That it appears to this Meeting from the correspondence opened with the Universities, that they admit and defend the intentional alterations in the modern Bibles, as compared with the Authorized Version of King James.

"2. That this Meeting feels compelled by a sense of fidelity to the interests of religion, to declare its entire disapproval of the principle thus assumed by the Universities; and must deny that they possess any right whatever to alter critically the text of the Authorized Version.

"3. That this Meeting on these grounds feels it a duty to continue its efforts for the restoration and protection of the Authorized Version, and therefore forms itself into a permanent Committee, of which it requests the Rev. T. Curtis to become Secretary.

(Signed,)

J. P. SMITH, *Chairman.*

"It appears sufficient to add, that a Sub-Committee being afterwards appointed to verify and report upon the various collations of the Secretary of the general Committee, the following was their Report, received at the Congregational Library, August 7, 1832. It was forwarded to me in the hand-writing of Dr. Henderson, and afterwards signed by the two other members of the Sub-Committee.

"At Grove House, Islington,
June 13, 1832.

"Present—Dr. Bennett, Dr. Cox, and Dr. Henderson, a Sub-Committee appointed to verify and report upon a collation of various editions of the Holy Bible, made by the Secretary.—Dr. Smith, though not of the Sub-Committee, kindly assisting in the investigation, it was

"Resolved, 1. That this Committee are perfectly satisfied that an extensive alteration has been introduced into the text of our Authorized Version, by changing into Italics innumerable words and phrases, which are not thus expressed in the original editions of King James' Bible, printed in 1611.

"2. That these alterations so far from being an improvement of our Vernacular Translation, greatly deteriorate it; inasmuch, as in most instances, they convey to the reader the idea, that wherever any words are printed in Italics, there is nothing corresponding to them in the original text: whereas it must at once be obvious to every person who is competent to judge on the question, that what has been supplied in these instances, was absolutely necessary in order to give the full force of the Hebrew and Greek idioms; and consequently, should have been printed in the same character as the rest of the text.

"3. That those who have made these alterations have discovered a great want

of critical taste, unnecessarily exposed the sacred text to the scoffs of infidels, and thrown such stumbling-blocks in the way of the unlearned, as are greatly calculated to perplex their minds, and unsettle their confidence in the text of Scripture.

"4. That it be recommended to the general Committee, to take such measures as they shall deem most likely to effect a speedy return to the Standard text, which has thus wantonly been abandoned; but that it is expedient to wait till the reprint of the edition of 1611, now printing at Oxford, be before the public, ere any further correspondence be entered upon with the Universities.

(Signed,)

E. HENDERSON.

F. A. COX.

J. BENNETT.

"At this period (Nov. 1832) nothing further has been attempted by the Committee."—pp. 113—115.

It is obvious that these minutes were not intended for publication, until "the reprint" was completed, and a renewed correspondence with the Universities had failed of accomplishing its object. The members of the sub-committee have therefore, we conceive, just cause to complain of Mr. Curtis's precipitancy in giving to the public these papers not only *without their consent*, but, as we are informed, in *direct opposition to their expressed prohibition frequently repeated*. Still, however, the premature and unauthorized publication of their opinion can in no way affect its soundness, and we trust that the Sub-committee are prepared to say with Pilate, "*Ο γεγραφα, γεγραφα.*"

Now the learned Doctors Cardwell and Turton do not attempt to deny the grave charge of having made extensive critical alterations in the *italics, capitals, and column titles*, but set up a learned critical justification in their pamphlets before us.

In admitting the charge against the Universities of altering "into italics, innumerable words and phrases which are not thus expressed in the original editions,"

they give a very different account of the origin of the changes themselves.

"It is to Dr. Blayney's labours that we owe, says the Dean of Peterborough, the correction of the text of 1611 with regard to italics," p. 34. "On this subject I will only add," says Dr. Cardwell, "that the italics of our modern Bibles had most of them been introduced at different periods before the time of Dr. Blayney; and that it would be as easy to find precedents for increasing the number of them, as for reducing it." p. 10.

Now these conflicting accounts, together with the absence of all information in these pamphlets respecting the methods of revision, &c. pursued at the privileged presses, lead us to the painful conclusion that no enlightened system has ever been laid down either by the clerical or laic beneficiaries, but that they have tolerated the practice of meddling with the text, through an indefinite series of editions, until they find it in a state of which they can give no satisfactory or harmonious explanation.

But how does Dr. Turton justify the charge?

"The inquiry therefore relates, in the first instance, to the reasons which seem to have induced our translators to direct certain words to be printed in a character different from that in which the greater part of the Bible appeared. I say, seem to have induced, because I am not aware that they have left their reasons on record; so that it is only by an examination of the text of 1611, that we can satisfy our minds on that point."—p. 2.

"The answer is easy. On examining, in the Hebrew and Greek Originals, the passages in which the words occur, it is universally found that there are no words strictly corresponding to them in those Originals. It is, therefore, manifestly on this account, that words so circumstanced have been distinguished by a peculiar type.... Are we then to conclude that the meaning is in such cases imperfectly expressed in the Ori-

ginal Languages? Far from it. Considering, for a moment, the Hebrew and Greek as *living languages*, the sentiments would be perfectly intelligible to those to whom they were addressed. The expression might be more or less full; but the idiom would still be familiar. Even taking the Hebrew and Greek as dead languages, the elliptical brevity of expression (at least, what appears such to us) is, to men of learning, not always productive of obscurity. But when a translation, from Hebrew or Greek into English is attempted, it is frequently quite impossible to convey, to the English reader, the full signification of the Original, without employing more words than the Original contains. When therefore our Translators distinguished particular words in the manner already described, they did not intend to indicate any deviation from the meaning of the Original—any diminution of its force; but rather to point out a difference of idiom. Their first object undoubtedly was to express in intelligible English what they believed to be the full signification of a sentence; and their next object appears to have been to point out such words as had been required, in addition to those of the Original, for the complete development of the meaning.... The foregoing observations may, for the present, be sufficient to afford some general notions of the intentions of our Translators, in this by no means unimportant matter.

"Although the principle above explained, respecting words and phrases in italics, was undoubtedly adopted by our Translators, we can scarcely expect that it should never have been departed from, in the actual printing of so large a work as the Bible, at so early a period. It was, indeed, departed from in many cases; and attempts have subsequently been made to carry the principle more completely into effect, by applying it to various words which appeared, in the text of 1611, in the ordinary character. With what success this has been done, will in part be ascertained from an examination of the instances to which the attention of the Sub-Committee was directed, and on which they founded their Report.—pp. 4, 5.

Our readers will perceive by the passages we have marked, for the italics are our own, that Dr. Turton candidly confesses his ignorance of the reasons which influenced the translators in the use of the italics, and that the theory which he has constructed is only presumed to

have been that of the translators, and yet on that presumption "attempts have been subsequently made to carry the principle more completely into effect," by the alterations of which we complain; but the learned Dean, by a kind of after-thought, informs us in his postscript, "that he has not given a complete dissertation on *all the purposes* for which certain words were, in the text of 1611, printed in a different character" and then adds,

"There are, as almost every one must be aware, *various readings*, as well in the Manuscripts of the Original Hebrew of the Old Testament, as in the Manuscripts of the Original Greek of the New; and in the margin of the Authorized Version a few occasional intimations are afforded, of such various readings, whether words or phrases. But as what are called various readings relate to words, phrases, and sentences, which do not appear at all in some, or perhaps many Manuscripts, to which much weight is justly attached—the question is—how far the Translators intended, by means of Italics, to indicate the absence of such portions—or, at least, to express doubts of their belonging to the Sacred Originals."—p. 42

This is indeed the question, and hence arises the probability of another principle of italic rendering, attributable to the translators, with as much certainty as the former, and upon which assuredly the University critics if they meddle with the text at all, are equally bound to proceed, availing themselves of all the advantages which the present highly improved state of biblical criticism supplies; the use of which, however, would lead to a far wider departure from the authorized version than they have made at present, but assuredly there is as much authority for the one as the other.

Mr. Curtis thus describes the alterations in the *column titles*.

"The *COLUMN TITLES*. 'The running titles at the top of the columns in each page, how trifling a circumstance soever it may appear, required no small degree of thought and attention.' Akin in principle to the abandoned comment

above, is the continued one here alluded to, which contains some corruptions of the doctrine and statements of the Bible, as understood by our Translators, that I am far, my Lord, from regarding as trifling! 'Man's righteousness,' is *their* column title of that part of Isa. lxiv. which contains the memorable phrase, 'And all our righteousnesses are as filthy rags.' Dr. Blaney avoids this for 'The calling of the Gentiles,' the subject of the lxv. chapter. So we have for 'None is just,' 'All are alike.' Eccl. vii. and viii. two other subjects substituted, 'Patience and wisdom,' 'Kings are to be respected;' and 'None righteous,' Rom. iii. exchanged for 'The Jews universally sinners' (Bl.) The first two of these corruptions are in the last Camb. 8vo. Ref. Bible, finished at the period of my visit to that University. 'None is just,' Job xxv. is thus also withdrawn; 'None is clean,' Prov. xx. 'The heart wicked,' Jer. xvii. 'God's justice in punishing sinners—God's ways equal,' Ezek. xviii. (Trans.) exchanged for 'Every man shall stand or fall by his own good or bad actions,' (Bl.) and Camb. 8vo. 1831. My Lord, was there any thing honourable in the *animus* of these alterations? The Church of England, we know, furnished during the last century, but too many advocates of a righteousness by works, which made 'the grace of God no more grace;' but they should have contented themselves with a fair field, and fair weapons of controversy; thus silently to withdraw an important sanction of a directly *opposite* opinion, was surely any thing but fair or becoming.

"Our modern Bibles retain several instances of the withdrawal of the name and character of our blessed Redeemer from the top of the page. As Pa. xxii. 'A prophecy of Christ.' (Trans.) (one hardly need add, quoted by all the Evangelists as such) changed to 'David complaineth in distress,' Bl. and the modern Bibles, Oxford, 1628, and Camb. 1831—Prov. viii. 'CHRIST'S ETERNITY,' (Trans.) 'The call of wisdom,' (Bl.) and Oxford, 1828; 'Excellency, &c. of wisdom,' Camb. 1831—Jer. xxxi. 'Christ promised,' (Trans.) 'Rahel mourning is comforted,' (Bl. and modern Bibles)—Dan. vii. 'Christ's dominion,' (Trans.) 'The interpretation thereof,' [i. e. the vision just before] (Bl. and modern Bibles)—'Christ's yoke,' 'Rich in Christ,' 'Fools for Christ,' 'Christ our praise,' 'Christ glorified in his saints,' 'Christ above the angels,' (Heb. i.) 'Called in Christ,' are other instances in the New Testament of references to him finally withdrawn.

"Other doctrinal views of the Translators, reformed by those of the Oxford Divines of 1769, will be interesting to some of my readers. I shall merely for the sake of brevity put down the *withdrawn* doctrine. The reader can generally find the substituted one of Blayney in the modern Bibles. Ps. lvii. 'God saveth his.'—Isa. x. 'A remnant saved.'—xliv. 'God's love to his chosen people.'—xli. 'God beareth his'—xlviii. 'God trieth his'—Jer. xv. 'God saveth his.'—xxxi. 'Everlasting love.'—id. 'A new covenant and everlasting.'—Acts v. 'Ordained to life.'—Eph. i. 'The election of the saints.'

"My Lord, after the example of their Geneva brethren, our venerable Translators often chose for the head of the page, 'some notable word or sentence for the help of the memory,' and there is frequently an evident and honourable effort at catching a careless eye, in the selection of the beautiful mottos thus placed. I will copy a few of these, of which our modern Bibles are denuded. Exod. xxxiii. 'God not seen.'—Deut. viii. 'To avoid all idolatry.'—ix. 'God, a fire.'—xix. 'A false witness.'—xxiii. 'The punishment of whoredom.'—xxx. 'Mercy to the repentant.'—Job xviii. 'The wicked's fall.'—xix. 'Job's hope.' [see ver. 26.]—xx. 'The wicked's portion.'—xxi. 'The wicked prosper.'—All alike in death.'—xxvii. 'Hypocrite's hope.'—Ps. xxi. 'Trust in God.'—xxxix. 'Man is vanity.'—xli. 'God our refuge.'—xlvi. 'Zion's beauty.'—l. 'Pay thy vows.'—li. 'A contrite heart.'—lxii. 'Wait on God.'—xc. 'Man's life short.'—cvii. 'God's present help in trouble.'—cxvi. 'The saint's death.'—cxxxix. 'Nothing secret to the eyes of God.'—Prov. v. 'Flee whoredom.'—ix. 'Wisdom's feast'—The just blessed—The good tongue.'—xxix. 'God's word pure.'—Eccles. x. 'Repent sometimes.'—Isa. viii. 'Seek God only.' (I must unwillingly omit the rest I have noted in the Old Testament.) Matt. xi. 'To take the cross.'—xv. 'Man's tradition.'—id. 'What defileth.'—xvi. 'Pharisees' leaven.'—Mark xiv. 'Watch and pray.'—xvi. 'Unbelief reproved.'—Luke ix. 'The least great.'—xi. 'Ask, seek, knock.'—John iii. 'The force of faith.'—v. 'Search the Scriptures.'—viii. 'True freedom.'—xiv. 'Who loveth Christ.'—xvi. 'Ask and have.'—Acts v. 'Lying to God.'—I Cor. vi. 'Our price.'—ix. 'Run to obtain.'—xvi. 'Stand in faith.'—2 Cor. v. 'New creatures.'—Eph. v. 'Awake from sleep.'—Phil. iii. 'Belly-gods.'—Col. i. 'Christ, the Head.'—Heb. ix. 'The force of Christ's death.'—x. 'The living way.'—xi. 'The force

of faith.'—James i. 'Ask in faith.'—id. 'God tempteth not.'—1 Pet. i. 'Our price.' (again)—2 Pet. i. 'Precious faith'—Who are blessed,' (Trans.) 'Of Christ's second coming,' Bl. and the modern Bibles; here putting a new and false gloss, it is presumed, on the phrase, 'Have made known unto you the power and coming of our Lord Jesus Christ.' 1 John i. 'God is light.'—iv. 'Try the spirits.'—Rev. ii. 'To hold fast.'—pp. 66—69.

To this grave accusation Dr. Cardwell, with wondrous *naïveté*, replies:—

"The changes also made in the column titles afford him materials for fresh indignation. It is possible that some of them were made without sufficient reason: but I certainly have never myself considered those titles of greater importance than as helps for discovering a required passage; and I am sure that they could not have been preserved constantly as they were left by the Translators, unless all subsequent editions had corresponded exactly in page and in column with the first impressions."—p. 11.

Enough has now been stated to shew our readers the nature of the defence set up by the Universities, against the validity of which we beg to record our humble protest. We maintain that the authorized version was put into their hands for the protection and faithful transmission of the text, and that by the nature of that trust they were not at liberty even to attempt its improvement. The argument of Dr. T. does not approach this point of the subject, which we regard to be the *very question at issue*. The University gentlemen may urge the Sub-Committee to prove their allegations that the vernacular translation has been "greatly deteriorated" by their alterations, and we trust that when the suitable period arrives they will be prepared with their proofs; but could the Universities demonstrate that every alteration is a valuable improvement, which Dr. Turton and Dr. Cardwell have not the courage to attempt, yet we

should still ask, "by what authority do ye these things, and who gave you that authority?"

The question is simply this—*Have the Universities fulfilled the terms of their trust by printing only the authorized version, or have they intentionally departed from it.* THE QUESTION AS TO WHETHER ALTERATIONS ARE IMPROVEMENTS OR NOT HAS NOTHING TO DO WITH IT; for if the principle of alterations be admitted at all, the public have no security that it will not be carried to a pernicious extent.

If the state of the text was so bad that alteration had become indispensable, then it was the duty of the Universities to go to the King in Council, and require the appointment of a commission of learned divines to revise the translation of 1611, and to make it uniform with itself—to make it accord with the present refined state of our language, and with those discoveries which the science of biblical criticism has made respecting the true reading of the inspired books. Those learned bodies know full well how to gain access to the council-chamber when they wish to preserve their monopoly of University honours, and surely they could find equal facilities in obtaining authority for known and responsible persons to undertake this much needed task.

On the subject of *authority*, Dr. Turton remarks:

"Residents in the Universities have been reproached for their bigotted adherence to whatever is sanctioned by authority—for their resistance to improvement, because it savours of innovation. In the days of Dr. Blayney and his associates, this tendency (if there be such a tendency) to acquiesce, in what had been going on for many years, was overcome. For no assignable reason, but that of carrying into effect the obvious intentions of the Translators, and so furnishing the public with what they la-

boured to make a correct and useful work—a Bible was sent forth, which long maintained a high character in the world. Had the text of 1611 been retained to the present time, I can easily imagine what censures would have been cast upon the Universities, for their adherence to a text, in which the italics so imperfectly fulfilled the purpose for which they were designed. Instances would, I have no doubt, have been accumulated upon instances, to demonstrate the impropriety of taking a text abounding in inconsistencies, as the standard for the Bibles now published; and the Universities would have been assailed with reproaches, as the enemies of every thing that can conduce to the advancement of real knowledge. They would have been accused of a long-continued attempt to substitute "the words which man's wisdom teacheth" for the words of inspired truth. Such, I am well convinced, would have been the language of the day, under other circumstances."—p. 38.

"We live in singular times; and find men placing themselves in strange positions. From the quarters whence this attack has proceeded I did not expect arguments, the tendency of which is to obliterate the signs which are continually pointing to the original sources of divine truth. The grand principle on which dissent is founded consists in the rejection of all human authority in matters of religion. Now I cannot imagine a more effectual method of reducing the minds of men to the most slavish dependence on human authority, than by giving such a semblance of perfection to any mere translation of the word of God.... When I consider the proceedings upon which I have had to comment, as the proceedings of *Dissenters*—"Such," I say to myself, "are the inconsistencies of human conduct."—p. 40.

Now we must tell Dr. Turton, that these remarks are not worthy of him. Had the Dissenters wished to find an occasion of quarrel with the Universities for retaining the text of 1611 to the present time, the corrected editions still supply "instances upon instances," in which "the words that man's wisdom teacheth," are substituted for the words of inspired truth.

But have the Dissenters ever complained since the translation was first published, that *Easter*, for in-

stance, is retained (Acts xii. 4.) instead of "the Passover?" *το πασχα*. That "*robbers of churches*" is retained (Acts xix. 27.) instead of "*robbers of temples*," *ιεροσυλες*, &c. &c. No, they have always recollected that King James instructed his divines, that in the new version "the old ecclesiastical words be kept, as *church*, not to be translated *congregation*, &c." and though they had just occasion to deplore these defects, yet they have never ungenerously insinuated aught to the disadvantage of the Universities on that account. As to our alleged inconsistency in adopting "an effectual method of reducing the minds of men to the most slavish dependence on human authority;" we will reply in the beautiful language of Dr. Cardwell, which embodies our reasons for wishing to hold to the received version.

"In my estimation there is nothing more deserving of respect and protection, than the honest confidence with which an unlettered peasant looks upon his English Bible as expressing to him the genuine word of God. Take merely the blessings that Bible affords to one single individual, the fortitude it imparts to him in his moments of temptation, and the calmness it gives to days and nights of sickness and sorrow, and, there is an amount of virtue inspired by it, which has never been equalled by any other instrument of happiness. But consider also the multitude of places where such individuals may be found, follow our language into every quarter of the globe, and see that his constant companion, and in many cases the only instructor that it brings with it, is the English Bible; and it will be manifest, that no limit can be assigned to the importance of translating the Scriptures faithfully, and preserving that translation, as far as may be, pure and undefiled."—p. 1.

While, however, the Dissenters would respect and cherish this feeling in the minds of the illiterate, yet they have proved by the many new translations of the various books of Holy Scripture, made or adopted by them, and which they

continually quote in their oral and printed discourses, that they do not merit this petulant and baseless imputation.

The learned Dean might have found, we venture to think, a more happy illustration of "the inconsistencies of human conduct," in the practices of those gentlemen, who, while they profess to be the conservators of a sacred document, which is the property of the whole British empire, are from time to time permitting unknown and irresponsible persons to alter that document according to the notions they are pleased to attribute to the learned translators!

The Universities have virtually said, give us the monopoly of publication, and we will preserve the accuracy of the document. This they have not done; they have altered it, not in those places where delicacy is violated by antiquated phrases, not in those passages where scriptural truth is concealed under favourite ecclesiastical terms, but by *italics*, to assist "the learned reader of the English Bible to recal the original expressions;" and by the alteration of the *head notes*, we fear we must add, to conceal the sense in which their authors understood the texts to which they were the guides.

It cannot be denied that the theory of confiding the authorized version to the custody and supervision of the two Universities, and of the King's Printers, is very plausible, and it might be expected that the literary interest attached to the duty would have been alone sufficient to have secured the most scrupulous attention to its accurate fulfilment. There is, however, much reason to suspect, that the monopoly has never been favourable to accuracy, but has, from age to age, superinduced a certain degree of negligence which the

command of the market has unconsciously occasioned, especially as the privilege has always been held independent of penalties for typographical errors, or advised critical alterations.

One of the witnesses (Mr. John Parker) before the Committee of the House of Commons was asked,

"1326. Would not the competition among the trade be a sufficient check upon the accuracy of the editions, in case the trade in Bibles and Testaments were open?—I do not look at any other work in the same way that I should look at the Bible, I should fear that the prejudices, or even the fanaticism, of some persons, might lead them wilfully to alter the Bible."

Now this gentleman having been acquainted with the printing business from his childhood, it might have occurred to him, that the Hebrew and Greek Scriptures, which guide the interpretations of all educated preachers, are also exposed to *wilful* alterations, through "the prejudices" and "fanaticism" of some people, for the original texts are not under the protection of the learned Universities; and yet that he never heard of corrupted editions of the originals; in fact, he must have known that it is far easier to obtain a correct Hebrew Bible or Greek Testament, than an accurate copy of the authorized version.

It may be conceded, perhaps, that the state of the art of printing in this country was such in the reign of James I. as to require that the publication of the Bible should be restricted to the learned Universities and the King's Printer, but assuredly that necessity now no longer exists; it is, in fact, not found necessary, even in the United States of America.

Mr. Littell, a bookseller of Philadelphia, who was examined by the Parliamentary Committee, was asked,

"1031. Is the printing Bibles and Testaments exclusively confined to any persons in any part of the United States? No.

"1032. Do you speak confidently when you say that no persons have any monopoly in any state? I am quite certain of it.

"1033. Are the American editions generally correctly printed? I never heard any doubt expressed of the correctness of any of them.

"1034. Have you yourself ever found errors in any of them? I have not; but I have never read them for the purpose.

"1035. Have you ever heard that there was any one State in the United States in which the text was more correct than in another? Never.

"1036. Are Bibles and Testaments actually printed by a great variety of persons? As many persons as choose may print them; we are continually printing them; frequently new editions are issued.

"1049. As every man may print Bibles, has it ever come to your knowledge that in the United States any editions have been wilfully corrupted? There never has been any suspicion of that as I have heard.

"1050. Then how is the uniformity and accuracy of the text guaranteed to the public? As to wilful corruption there could be no motive, I should think, for the publisher would not willingly destroy his property; and even an unintentional error would lower the value of his plates; of course he would be obliged to have them corrected as soon as it was discovered. Usually great care is taken.

"1051. Do you mean to say that it is the interest of every printer to have his edition as correct as possible to ensure a sale?—Certainly.

"1052. You think the motives of self-interest are sufficient in your country to induce attention to accuracy? I should think so; the printer is obliged to go to considerable expense to insure correctness.

"1053. Do you think an exclusive privilege would insure greater accuracy of the text? I think it would take away one of the great inducements to accuracy.

1056. Why? If there were no Bibles but those published by privileged persons, people would rather have those Bibles, though they were incorrect, than be without any."

As the English Bible is the

bulwark of English Protestantism, any one would imagine, *a priori*, that Oxford and Cambridge, the most celebrated and opulent universities of Protestant Christendom, as trustees of the authorized version, would have said, This book supplies the best defence of our reformed religion, and is the best instructor of our untaught and afflicted countrymen—they shall have it accurately and cheaply printed—editions of every size, in all the varied attractions of modern typography—adapted to the school-boy, the peasant, the preacher, the nobleman—shall go forth from our teeming presses;—the country shall be covered with Bibles. Money to us is a secondary object; we have enough and to spare; let us then illuminate our nation with the light of life, and build up the waste places of our Zion upon “the foundation of the apostles and prophets.” But now ecclesiastical corporations, like all others, are destitute of consciences and souls.

It is a startling fact, that within the last twenty-five years myriads of additional copies of the Word of God might have been circulated amongst our countrymen but for the mercenary use which has been made of the monopoly that privileges and patents have conferred. If “he that withholdeth corn” is to be cursed by the people, heavier maledictions must threaten those who enrich themselves by forestalling “the bread of life.”

These remarks will be doubtless put down to the account of our sectarian bitterness; but when we recollect the sacrifices which multitudes of Christians have made to aid the Bible Society to circulate the Scriptures through the land, we cannot repress our grief and indignation to read the following statement of Mr. John Child, the celebrated printer of Bungay, Suffolk.

“1981. Can you give the result of the calculations you have stated? The Minion Testament, which sells wholesale at 1s. ought to be sold for 6½d. or 7d.; the Brevier Testament, which sells for 10d. ought to be sold for 7d. or 7½d.; the Small Pica Bible, which sells for 7s. 3d., ought to be sold for 4s. 3d. or 4s. 6d.; the same, a fine edition, which sells for 16s. ought to be sold for 10s. or 11s.; the Minion Bible, which sells for 4s. 5d. ought to be sold for 3s. or 3s. 3d. That the Bible Society have paid upwards of half a million sterling more than they ought to have paid, of which sum the Norwich Branch Society alone have paid above 5,000l.”

Attempts were made before the Committee to prove, that Messrs. Child were wrong in their estimates, but we think without success, while their testimony is sustained by the concurring evidences of several competent witnesses.

Thus Mr. Besley, an experienced type-founder, was asked by the Committee,

“1329. Have not some editions of the Bible and Testament been lately stereotyped? I have seen several.

“1330. Has there been a corresponding decrease in the price of those Bibles and Testaments that have been stereotyped?—Certainly not; there is no decrease in proportion, neither is there any decrease in proportion to the decrease in the price of paper.

“1331. Have the Universities, as well as the King’s Printers, stereotyped? Yes, they have.

“1332. Then you do not consider that stereotyping has produced the same effect on the price of Bibles and Testaments that it has done on all other standard works? Certainly not; the advantages of stereotyping with all other standard works have been derived by the public. In the case of Bibles and Testaments, the monopolists have kept the advantages themselves; I believe there has been very little variation in their prices. The Universities have gone a very expensive way to work about their books generally, that is, they have kept the whole of them set up in moveable types, in many cases.

“1338. Do you mean to say that the expense of keeping up moveable types for an edition of the Bible would be as fifty to one, as compared with stereotype plates? I should think so. This octavo Bible is 1008 pages, each of these pages

of type will take fifteen pounds of type, and for each of the pounds of type the charge is 4s.; so that here will be fourteen or fifteen thousand 4s. to lay out for the type only, besides a considerable outlay for chases and other necessities.

"1339. Then you conceive that the Universities sacrifice a considerable sum to having a more beautiful copy? I think they do; I think the Universities have made a great sacrifice to get their work perfect, especially Oxford.

"1340. Do you think the same beauty cannot be given from the stereotype as from moveable types? I think not the same; but it may be so nearly like, that an ordinary person would not discover the difference.

"1341. Have you seen some of the editions printed by Childs? Yes, I have.

"1342. Could an ordinary observer discover a difference between that and moveable types? No, certainly, an ordinary observer could not.

"1343. What in your opinion would be the result of throwing the trade in Bibles and Testaments open, as regards the price, and as regards the accuracy of the text? I have no doubt that the price would be diminished very considerably; the public would be supplied with a much cheaper book, and I think there would be a great opportunity to supply a more elegant book; we should have a greater variety of books, and the Scriptures would be sold cheaper.

"1344. Do you mean that there would be a greater variety, so as to suit all classes of the community? No doubt.

"1345. Would not that tend very much to increase the circulation of the Scriptures amongst the community? Certainly; it would entirely supersede the necessity of giving books away, they would be so cheap, from competition.

Mr. Offer, a magistrate, and formerly a bookseller, was examined.

"1423. Do you consider that if the monopoly were removed, many of those errors would be prevented? Certainly. Besides, the price is a material thing. This Edinburgh Bible was sold in Edinburgh at 7s. in quires; and in opposition to that, the King's Printer printed an edition in London in 1812, which he charged the trade 14s. for, while the Edinburgh book was selling, first at 7s. and then was reduced to 5s. 6d.; and that is a very superior book, both in accuracy and in typography.

"1424. Then you mean to say that the King's Printer in Scotland, who also

has a monopoly, produced and sold the same book for 5s. 6d. which the King's Printer in London now demands 14s. for? Yes, with this difference, that the Edinburgh book is very superior.

"1427. On the average of the Bibles generally, what additional price do you conceive that the public now pay for Bibles above what they would pay if it were open to competition? I should think from twenty-five to thirty per cent."

Another bookseller, a Mr. Lawford, was asked,

"1253. Has there been much difference in the price of Bibles in the last fifteen or twenty years? Not a material difference.

"1254. Has there been as much as there would have been had competition been permitted? By no means; I am quite satisfied that if competition was permitted, you would soon find a difference nearly approaching the extent I have stated in Paley's works.

"1255. Are the Committee to understand that the public really pay more for an indifferent edition of the Bible, under the existing monopoly, than they would do if a competition were permitted, for a superior edition? I am quite satisfied that it would make at least thirty per cent. in favour of the public; I speak within the amount.

"1256. Is there any thing in the trade of Bibles and Testaments, which you think particularly requires an exclusive privilege to be general; or do you think they might come under the general rules of the book trade? I am not aware why the right was given to any individual, excepting it was to insure a proper version of the Scriptures, and that the Scriptures should have every facility given for their being sold in the cheapest way; but that is not the effect, from this circumstance, the great advance in the art of printing since that period, the general knowledge which now the Trade have of the subject, and the very large capital embarked by individuals in the trade, on which account there are many that would produce it at a much less price, and certainly equal, if not superior, to the present."

The Rev. Dr. Lee, a Presbyterian clergyman of Edinburgh, the whole of whose interesting evidence will repay an attentive perusal, concurred in the same opinion.

In taking leave of this subject

for the present, we feel it due to Mr. Curtis to say, that while he has merited the censure of his coadjutors for giving publicity to documents not then intended for the public eye, and which they in fact requested might not be published, his pamphlet as a whole has awakened a discussion which we believe will greatly subserve the interests of scriptural knowledge in this country. The arguments of the champions of the Universities we regard to be altogether beside the mark. They were to print, not an "improved," but "the authorized version," and the obvious want of harmonious system amongst the monopolists in their attempted improvements, expose the translations to variations fully equal to any that might arise from the free-trade system.

Accuracy and economy must in future be the watch-word of every Bible Society through the empire, and surely those who tax themselves to the amount of *one hundred thousand* per annum to circulate the *authorized version*, will no longer tamely submit to a monopoly which confessedly has not secured the one and scarcely contemplated the other.

Elijah. By the Author of "Balaam" and "Modern Fanaticism Unveiled." London: Westley and Davis, 1833.

THE writer of the above works promises to be somewhat voluminous; and if his future publications are characterized by the same vigour of thought and power of illustration as have marked those already published; if devoted to the illustration of equally important truth, and adapted in an equal measure to convey useful instruction, the public will have no cause to complain that he is voluminous. There is one ill consequence, however, of rapid compo-

N. S. NO. 100.

sition, against which our author as well as every one who has great facility of composition, would do well to guard, we mean that of adopting occasionally immature sentiments, and of indulging in looseness and carelessness of style.

Of the characteristic excellencies of this writer, it is not necessary for us to say much. We have already spoken of them more than once, and they are, we doubt not, known to very many of our readers by a yet more familiar acquaintance with the author's writings than can be obtained in any review, however ample. All that we shall attempt, therefore, will be to give a short analysis of the contents of the present volume, and to select some extracts as specimens of the manner in which our author has achieved his task. The subject, it cannot be denied, is pre-eminently adapted to our author's peculiar talents. It is "*Elijah*,"—the bold, stern, high-minded, uncompromising prophet of Israel, whose life was one of various and perilous adventure; the special object of the vigilance and care of heaven; the subject of the most miraculous interpositions and extraordinary revelations: now in the palaces of kings, and now in the solitudes of the wilderness; now the stern rebuker of royal vices and a nation's crimes, and now the inmate of the widow's cottage. Such a life affords special scope for the powers of minute and graphic description, and for that tact at deducing striking moral lessons from the facts of sacred history, which our author possesses in no ordinary degree.

The first chapter (which is introductory) contains some learned and ingenious disquisitions on the name and origin of *Elijah*, and the time and scene of his ministry,—a description of the state of Judah

and Israel; "the prophet's commission and subsequent withdrawal." The second is entitled "Elijah on the Cherith;" and after some remarks on the state of Samaria and Jezreel, enters upon an account of the search for Elijah—his retreat—a sketch of the country—and the whole of the interesting portion of the prophet's history, connected with his sojourn there. Many parts of this chapter are in our author's very best style; but we can only find room for the following description of the "prophet's retreat."

"That portion of the half-tribe of Manasseh, previously known as the kingdom of Bashan, displayed more remarkable contrasts of soil and aspect than any other district of equal extent, in the land allotted to the favoured descendants of Abraham. In the southern part, bordering on Mizpeh, and extending from the mountains of Gilead westward, the soil was rich and exuberantly fruitful; and the name of Bashan was celebrated for the strong and fine cattle nourished in its pastures. On the other hand, the tract to the north of Edrei, stretching from the foot of Mount Hermon to the Upper Jordan, and along the lake of Gennesaret as far as Gadara, was one vast surface of basaltic rocks, presenting a sterile and gloomy appearance, varied only by the fantastic shapes of those smaller fragments, which pictured to the view colonnades, temples, pyramids, walls, and turrets; or by the awful grandeur of more stupendous masses, rising pile above pile, in natural columns, and terminating either in abrupt angular elevations, or in summits resembling those of extended table-mountains. These rocks, which were extremely porous, exhibited a thousand irregular fractures, in the form of chinks and caves of various dimensions. Some of the small clefts discernible in their surface, and which with difficulty admitted the entrance of a human being, led to long winding passages, (and thence widened into large cellular cavities, many of them of no inconsiderable extent. According to Strabo, one of those fissures was capable of containing four thousand men. It may be easily conceived (as was indeed the case, with very few exceptions), that no mountain hills or springs of the valley could traverse the indented surface of such a tract as this.

Lost to view at their very source, as they oozed through the honey-combed crust of the basalt-stone, or fell suddenly by larger apertures, into cavernous receptacles below ground, their waters there collected in hidden cisterns, or flowed in subterranean canals, or found their way into the hollows of deep ravines, scarcely accessible to the tread of man, but whose precipitous sides afforded, in the crumbling joints of the rock, most secure and commodious nestling-room for the crow, 'the tempest-loving raven,' and other birds of bold, adventurous flight. In times of war, when the inhabitants secreted themselves in these profound asylums, where they had an abundant supply of water, especially in the early and latter seasons of the year, their enemies not only sought, without success, the almost impervious avenues to their retreat, but were subjected to intense sufferings from the want of that refreshing element, to which they could find no access. On one occasion, as recently as the year of our Lord 1142, when that part of the country was overrun by a Saracen army, the invaders were reduced to the greatest extremity, every little pool or fish-pond that might have yielded them, though at best, an unpalatable supply, being poisoned by swarms of locusts. While in this situation, and almost ready to perish, they heard a sound of water issuing from an abyss beneath their feet, and immediately proceeded to let down their buckets through a crevice of the rock, in order to draw up a supply of the much-needed and grateful beverage. This was not unobserved by the inhabitants, in their rock-covered and impregnable fastness, who cut the ropes from below; and the hopes of their pursuers being thus frustrated, they, with all their hostile bands, were soon obliged to retreat before the pressure of pestilence and thirst.

"The description of this region, as given by Ritter, in his *Erdkunde*, is truly graphic and interesting; and our readers will probably discern, in the delineation here presented on the authority of that able geographer, the scenery of a country, in which his powers of association will spontaneously fix the course of the Cherith, just as, on other subjects, we intuitively combine ideas, that have a relative fitness and mutual correspondence.

"We have seen, that Elijah retired to the scene of his temporary exile, by the express command of Jehovah. He fled not, like Jonah, from the performance of duty and the gracious presence of his God; but, in the strength of Him,

whose message of threatening indignation he had with fearless emphasis just delivered to his prince; he went, at the Divine bidding, to that spot, where his confidence in the word of the Lord was to be put to a severe trial, and his patience exercised by long lingering months of solitude and privation. The natural vehemence of the prophet's spirit rendered this appointment necessary and wholesome; its effects were apparent in his subsequent history: and it behoves us to pause for a moment, that we may look into the nature and design of this dealing of God with his ancient servant, for our personal profit and the comfort of our own soul."--pp. 40--44.

The third chapter is entitled, "Elijah at Zarephath," and contains the whole of that touching period of Elijah's history. In the fourth chapter we have Elijah on Mount Carmel, and a description of that sublime scene in which he confounds the priests of Baal. From this chapter we select the following passages:—

"And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under." These idolaters needed not to erect an altar for the sacrifice. Already, near them, stood one, on which offerings were wont to be made to the false deities of the heathen; and to it the priests repaired, 'and they took the bullock that was given them; and they dressed it,' according to the manner of preparing burnt-offerings, 'and called on the name of Baal from morning even until noon, saying, O Baal, hear us.' The mountain air rang with the vociferations of these deluded devotees; and when a momentary interval occurred, echo reverberated, from Carmel's rocky heights, the sounds: 'O Baal, hear us.' 'But there was no voice' from heaven; 'nor any that answered' from the deep. Deception was impracticable in the face of a multitude, whose vigilance would have detected and exposed any fraudulent attempt to ignite the sacrifice. No alternative remained, therefore, but to hope for the interposition of their supposed deities; and with a view to obtain some celestial or infernal agency, that might uphold their own honour and that of their idols, these votaries of superstition practised all the frantic gesticulations, by which they were accustomed to work upon them-

selves and their followers, on occasions of extraordinary excitement. They danced about, and 'leaped upon the altar,' and strained every nerve with wild and antic contortions. Those who, in the present day, have witnessed the strained muscles and swollen veins of the tongue-speaking oracles of Britain, more especially of 'the gifted sisters,' and have seen them put forth their physical energies, till they have sunk back in their seats, or fallen on the floor in complete exhaustion, may form, from these exhibitions, a faint idea of the maddening rhapsodies of this scene of Baal-worship.

"The spirit of Elijah was stirred within him when he witnessed these ridiculous and self-deluding practices; and in order to excite the attention of the people to the absurd and preposterous character of such services, he accosted them in a vein of the keenest satire that ever was employed to unveil error, or to subvert the foundations of crude, false, and pernicious opinions. In this part of the prophet's address, we have an exposure of ancient fanaticism; and though it may be, that some persons are disposed to censure the language of railery, as employed to render modern pretensions to gifts and miracles justly ridiculous, we have here a proof, that irony is a weapon, which may sometimes be directed, with advantage, against such foolish fervours as intoxicate the imagination and incapacitate the judgment for discriminating and coming to a rational conclusion. It is very true, that sarcasm is not argument; and, that, in some cases, an auxiliary of this nature, may even counteract the force of truth by arming prejudice against it: but when the fancy is inflamed, and reason is deprived of the healthy action that would enable it, by its own powers, to detect, and to throw off, the fallacious impressions of enthusiasm, there is a propriety in aiming at that sense of the ridiculous, which is found, more or less, in the bosom of every man, if, by such means we may strike conviction into minds steeled against every appeal, however cogent, that is addressed to them in the form of sound argument. Accordingly, the frenzied worshippers of Baal were thus tauntingly reproved by the Lord's prophet. 'And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.'

"The view presented by Elijah, in these words, of the impotence and infir-

mity of the object of their invocation, could not but be extremely galling to the prophets of Baal, who, though they felt the incongruity thus pointedly adverted to and exposed to public observation, had neither candour nor integrity to own the truth of their opponent's representation. Stung with a mortifying apprehension of defeat, they resorted to a last, extreme effort, to propitiate their god. "They cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them; hoping to appease the anger of Baal, by mingling their own blood with the sacrifice, which still lay unconsumed upon his altar. But all their self-inflicted cruelties and persevering cries were vain. No voice responded. No fire descended from the sun. No meteor shot a welcome spark upon their intended holocaust."—pp. 125—127.

The next chapter is entitled, "Elijah in the wilderness," and contains more particularly, an account of the manifestations afforded to the prophet in that dread solitude. In the sixth chapter we find Elijah in "Samarina;" while the seventh, which closes the volume, gives an account of his last days, and miraculous "translation."

From the analysis and extracts we have given, our readers will easily perceive that this little volume is one of no ordinary interest. Nothing teaches the lessons of the highest and sublimest wisdom like well-written biography; because nothing can so effectually impress them on the memory and the heart: and assuredly no biography can so effectually answer the purpose as that of Scripture. But as Scripture narrative is often exceedingly concise, it may sometimes be rendered more clear by judicious amplification and detailed description; and as it carries not to explain its innumerable allusions to persons, places, customs, &c. a flood of light may often be thrown upon

what was before comparatively obscure, by the aid of sacred criticism, and the study of ancient geography and history: especially if these materials of illustration be wrought up with any thing like graphic skill. In the volume now under review all this is done with very considerable effect. At the same time we are free to confess, that we think our author sometimes requires to be admonished, that it is possible to employ this species of illustration to excess; that there are many parts of Scripture history which are so fully and so perfectly told, that to amplify is only to weaken and dilute them; while in every case in which, by the aids of criticism and history, or any other branches of biblical learning, we attempt to fill out the sketches and outlines of the Scripture narrative, our additions and conjectures, though bearing probably the very highest degree of verisimilitude, should always be stated as conjectures, and not incorporated with the substance of inspired truth. Our author, in our judgment, is not quite free from this fault, although we gladly admit, that there is far less in this than in a former volume.

We are also most happy to say, that there has been considerably greater attention paid to the style in the present work. It bears the mark, as it appears to us, of a far more rigid revision. At the same time, we still remark some words and phrases which we are confident the good taste of our author would, upon a "third" revision, have either expunged altogether, or exchanged for others.

We cannot conclude without again cordially recommending the volume to the attention of our readers.

NEW PUBLICATIONS, WITH SHORT NOTICES.

The Sinfulness of Colonial Slavery; a Lecture delivered at the Monthly Meeting of Congregational Ministers and Churches, in the Meeting-house of Dr. Pye Smith, Hackney, on February 7th, 1833. By Robert Halley. London: Hamillon, Adams, and Co.

This is an admirable discourse; admirable not less for its strong nervous eloquence and powerful appeals, than for the manner in which every statement is substantiated by a few decisive facts. It is not merely declamatory, (too often the defect of appeals in behalf of abolition;) it is argumentative throughout. We can only find room for the following stirring passage.

"But to confine ourselves to the West Indies, it has been shown in the Anti-Slavery Reporter, and never, as far as I know, contradicted, that on the ordinary law of increase, compared with the actual decrease, there has been, since the abolition of the slave-trade, a waste of life to the amount of 740,000 human beings. I have sometimes endeavoured to obtain data from which to compute the number of Africans originally transported to these western islands. It must have been much more than 7,000,000. I wish I could find reason to believe that estimate approached near the truth. There are now some 700,000, the scanty and miserable relics. Neither war when raging in Europe—nor the plague in Constantinople—nor the mournful cholera in India, its birth-place—nor any other crime of man, or curse of God, has effected so general a destruction as British avarice has

wrought in the West Indies. Are the charities of Englishmen frozen? Are their hearts, if they have any, incased in steel and adamant? Delay a little longer—amuse yourselves with preparatory measures and gradual emancipation, and a less tardy liberator will have laid their bodies in the last rest of the weary, and transferred their souls to the avenging millions beneath the altar."—pp. 15—16.

We trust that this sermon will have a most extensive circulation. Would it not be well for the Anti-Slavery Society to print it in a still cheaper form?

Report from the Select Committee on the extinction of Slavery throughout the British Dominions. Sherwood, Gilbert, and Piper, Paternoster Row.

We noticed this excellent, and, above all, cheap reprint of the above voluminous evidence in our February number. We are happy to state that one large impression is already sold; and that another is preparing.

Counsels to Controversialists: or, the Temper in which Religious and Political Controversy ought to be maintained. By John Morison, D.D. London: Westley and Davis.

THIS Sermon was preached at the "Monthly Meeting of Congregational Ministers," and has been published at their request. It is an excellent Sermon, and deserved the honour thus put upon it. It is peculiarly well adapted to the present crisis.

LITERARY INTELLIGENCE.

WORKS AT PRESS, OR IN PROGRESS.

An Israelite indeed; or, a Tribute of filial Sym-
pathy to the Memory of a beloved Father; with
characteristic Sketches of a life of unusual inter-
est. By John Morison, D.D. 18mo.

The History of Dissenters, by David Bogue,
D.D. and James Bennett, D.D. 2 vols. 8vo.
On Spirituality of Mind, by the Rev. Joseph
Fletcher, D.D.

A series of Geographical Tables on a new plan,
designed for the benefit of the young, and in-
tended as an accompaniment to any good atlas.
By the Rev. E. Miller, A.M. Principal of the
Northern Congregational School.

A new edition, in 18mo. of Letters to a Friend.
By the late Rev. Thomas Charlton Henry, D.D.
of Charlestown, South Carolina. Revised and

corrected, with Memoir of the Author, and other
prefatory Matter, by John Pye Smith, D.D. and
the Rev. Thomas Lewis.

The Life, Times, and Correspondence of Isaac
Watts, D.D. with Notices of many of his Con-
temporaries, and a critical Examination of his
Writings. By the Rev. Thomas Milner, A.M.
Author of the "History of the Seven Churches of
Asia." One thick volume, 8vo.

The Sacred and Historical Books of Ceylon.—
The Mahāvāṇa, the Rājā-Rāṇsārī, and the
Rājā-Vallī, forming the Sacred and Historical
Books of Ceylon; also a Collection of Treats
illustrative of the Doctrines and Literature of
Buddhism; translated from the Singhalese.
Edited by Edward Upham, M.R.A.S. and F.S.A.
Author of the History and Doctrines of Buddhism,
the History of the Ottoman Empire, &c. &c.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

PROPOSED FORMATION OF CONGREGATIONAL UNIONS FOR THE METROPOLITAN DISTRICTS.

Whilst the majority of our Pastors and Churches, throughout the kingdom, are united together in County and District Associations, and have in that capacity joined "the Congregational Union of England and Wales," the Congregational Pastors and Churches of the metropolis and its vicinity have no well organized associations through which they can unite with the General Union.

The ancient "Monthly Meeting," it is true, is an Association of Pastors and Churches, but, from its peculiar constitution, it is never likely to embrace all the Congregational Societies of London and its vicinity. "The Congregational Board" is still less adapted to secure the object, as it is an exclusively ministerial association, to which, for certain reasons, several Independent pastors will not unite themselves, and, consequently, the correspondence it has maintained with the General Union, though affording a most weighty sanction to that important scheme, has not, and cannot supply that practical and effective co-operation which the Pastors and Churches, when organized in accordance with the genius of our system, will undoubtedly give. The Committee of the General Union, in furtherance of one of its primary objects, the formation of local unions, at a recent meeting passed the following resolutions:—

"That a Meeting be summoned to be held in the Congregational Library, on Monday, the 18th instant, at one o'clock precisely, consisting of the Ministers and two Members of the recognized Congregational Churches in London and the neighbourhood, (not belonging to County or District Associations,) for the purpose of considering the propriety of forming distinct Congregational Associations for the metropolis and its vicinity, on the principle of representation;—the representa-

tives of every Church to consist of the Minister and two Members, appointed as delegates for the purpose, with a view to their connexion with the Congregational Union of England and Wales."

A Meeting of Ministers and lay Gentlemen, was accordingly held at the Congregational Library, Moorfields, on Monday, the 18th March, 1833, pursuant to the above resolution, when Thomas Challis, Esq. was called to the chair. After prayer offered up by the Rev. H. F. Burder, D.D. the Chairman read the resolution of the Committee, and called upon one of the Secretaries of the Congregational Union to read and explain the general plan of that Society, which being done, the following resolutions were moved and unanimously adopted, viz:—

I. That this Meeting cordially approves of the principle and plan of the Congregational Union of England and Wales.

II. That it is expedient, for the purpose of forming a connexion with the Congregational Union, that the metropolis be divided into four districts, according to the following plan:—

1. *City and North London*—comprising the City and the Borough of Finsbury.

2. *South London*—comprising the Boroughs of Southwark and Lambeth.

3. *West London*—comprising the Boroughs of Westminster and Mary-la-Bonne.

4. *East London*—comprising the Borough of the Tower Hamlets.

Including also, if desired, those Ministers and Churches in their neighbourhood, which may find it most convenient to unite with the District Associations.

III. That the following gentlemen be requested to forward to the Ministers and Churches of their respective districts a copy of the resolutions passed at the present Meeting, requesting that they will appoint Delegates at their next Church-meeting;

and that the Ministers and Delegates so appointed be requested to assemble, at their earliest convenience, for the purpose of forming the proposed Associations, according to their own rules, in harmony with the general plan of the Union, and to hold communication with the General Committee:

District I. Rev. W. S. Palmer.—Mr. Law.

. . . II. Rev. John Hunt.—Mr. Hanbury.

. . . III. Rev. Mr. Leach.—Mr. Wyld.

. . . IV. Rev. Mr. Robertson.—Mr. Charles.

After which the Meeting adjourned.

ON THE PROPOSED ANNUAL LECTURE
IN CONNEXION WITH THE LONDON
CONGREGATIONAL LIBRARY.

Protestant Nonconformists regard their views with respect to the doctrines and institutions of the New Testament as those most in accordance with the mind of its Author: but, it is well known that the great majority of influential men in this country do not entertain such views, and that they are not likely to give them even a candid attention, unless placed before them with the advantages of efficient and accurate scholarship. That there are men in the present race of Nonconformists capable of thus serving their generation and future times, is unquestionable. The labours of some of these have extorted grateful acknowledgments from parties usually little disposed to confess a sense of obligation when originating in such a quarter. But the greater number of our ministers, whose acquirements and character fit them for this more difficult sphere of duty, are suffering their lives to pass away without attempting any thing that may possibly produce the permanent effect which should result from their consecrated talent, and are restricting their usefulness to a space which, if compared with their capabilities, must be admitted to be painfully narrow. It is frequently the lot of such men to find but a very small share of sympathy with learning of any kind in their imme-

diate connections; and should they submit the fruit of their obscure industry to the public, they have to encounter not only the severe jealousies of an endowed literary aristocracy, but there is, what, in most instances, they are less prepared to meet—the hazard of pecuniary loss. At the same time, the men who apply themselves to advocate opinions at variance with our own, are every where stimulated by the prospect of splendid emolument and honour.

From these facts, it may well be matter of surprise that, until very recently, if we except the support given to our colleges for the education of students for the ministry, scarcely a movement has been made by the Protestant Dissenters to encourage the literature of their own denomination. The state of things opposed to us is, in every view, formidable; sustained by means at once systematic, extended, and powerful; while, on our part, nothing is seen bearing the semblance of associated effort, of permanent arrangement, or of liberal expenditure; every man being left to follow out his impressions of duty in the struggle, without guidance, without aid, and wholly at his own peril.

Of late several generous individuals have felt considerable solicitude that something should be done toward removing the disgrace of total negligence on a matter of such great and obvious importance. It has been proposed by these persons, that, in connection with that valuable institution, the London Congregational Library, an annual Lecture should be commenced, to be delivered by some minister of the Congregational denomination, in the Library of that establishment, in the month of April, extending probably to some weeks in May; and that the lectures so delivered should be published as an octavo volume every year, at the cost of the parties who have kindly undertaken to bear that responsibility. It is intended, moreover, to present the lecturer with the sum of one hundred guineas on the delivery of his manuscript, besides a smaller sum for expenses, should he be resident in the country, and obliged to visit London for the object. The subject of the lecture may em-

brace any of the topics within the range of sacred literature.

The arrangement to this effect now made, extends to three years only; but it is confidently hoped, that once commenced, the Congregational body will hardly incur the serious discredit of allowing a proceeding, so important to the character and influence of their denomination in this age of diffusive intelligence, to fail for the want of the very moderate funds necessary to its continuance.—We are happy to announce that the following ministers are engaged to deliver the first three courses.—The Rev. Dr. Wardlaw, of Glasgow; the Rev. R. S. M'All, A.M. of Manchester; and the Rev. Robert Vaughan, of Kensington. The first course by Dr. Wardlaw, will commence on the 30th of the present month.—Subject—"The Foundation and Rule of Moral Obligation; or Systems of Philosophical Morality tried by Christian Principles, and especially by the doctrine of Revelation respecting the present State and Character of Human Nature; with an Examination of the True Principles of Morals and the peculiar Motives by which Christianity enforces them."

The days of lecturing will be every *Tuesday* and *Thursday*, the week in which the meetings of the London Missionary Society takes place excepted, the hour one o'clock. The terms of admission, which will be by tickets, may be learned by application at the Congregational Library, Blomfield Street, Finsbury Circus.

JOSHUA WILSON, Secretary.

MONTHLY MEETING OF MINISTERS AND CHURCHES.

The monthly meeting of the London Churches for March, was held at the Rev. J. P. Dobson's Chapel, Orange Street, Leicester Square, on Thursday, March 7, 1833.

The Rev. John Blackburn, of Claremont Chapel, preached from Psal. xlv. 5, on the following subject:—*The stability of the Church of God independent of political changes.*

Dr. J. Pye Smith and Dr. J. Morison engaged in the devotional exercises.

A very numerous and influential company of ministers and lay-gentle-

men afterwards dined together at the British Coffee House, Cockspur Street, when the publication of the discourse of the morning was requested by Mr. Dobson and his friends, and promised by the preacher.

A conversation then arose upon the state and prospects of the *London University*, as connected with Dissenters, when the Rev. Dr. Fletcher moved, and the Rev. Mr. Vaughan seconded the following resolution, which was unanimously adopted by the meeting:—

"That this meeting deem it highly desirable that the friends of the London University should endeavour to obtain for that institution a charter of incorporation, with power to grant degrees in Arts, Law, and Medicine; and that petitions to Parliament for this purpose be signed by all who wish well to the cause of civil and religious liberty, in town and country."

The draught of a petition, in accordance with this resolution, will be found in another part of this Magazine, which, we trust, will be adopted by every congregation throughout the kingdom.

VILLAGE CHAPELS.

The efforts which of late years have been generally made by the prosperous churches of our denomination, to diffuse the knowledge of the Gospel by the establishment of Sunday schools, and of occasional preaching in the villages around them, are now frequently rewarded by the erection of village chapels, and the organization of regular churches.

It is often a question with the advocates of established churches, "What would be the state of the villages *without* an endowed church?" And we may promptly reply, "And what is their state *with one*?" Precarious as the voluntary supply may seem for secluded villages and hamlets, yet we are prepared to hazard the assertion, that there are as many villages in the kingdom provided with active, useful, dissenting pastors, on the voluntary church principle, as can be found in possession of ministers of evangelical sentiments and conduct, educated, supplied, and paid by the endowed church.

We are happy to mention the following recent illustrations of the truth of our first remark.

The *Rev. J. Adey's* congregation, at *Ramsgate*, Kent, have entered with much zeal and perseverance upon the plans of the Christian Instruction Society, and extended their efforts to the neighbouring village of *St. Lawrence*, where they have erected, with the assistance of other friends, a small, neat chapel, which was opened for public worship, on Tuesday, the 5th of March, under very pleasing prospects.

In the small town of *Topsham*, near *Exeter*, Devon, there was erected, some years ago, a humble chapel, which will seat about 200 persons, which was for a long time supplied by various friends in the neighbourhood. In January last, the *Rev. J. S. Baker*, late curate of *Staines*, entered upon his labours amongst them, and so successful have been his efforts, that a larger place of worship is indispensable, and £200 have been subscribed towards its erection.

The village of *Felsted*, in the county of *Essex*, presents the agreeable results of village efforts, of which we give a more detailed account in a distinct article.

The village of *Oughtibridge*, near *Sheffield*, furnishes another illustration of the same principle. For many years, neighbouring Independent ministers occasionally preached there. At length a sufficient interest was excited to undertake the erection of a chapel. A gentleman, Mr. G. Grayson, presented a piece of land conveniently situated for the proposed building. The people in the neighbourhood subscribed about £150. On the 11th of March the foundation of the new chapel was laid, and it is pleasing to record, that the erection will be furthered by the loan of teams, and by personal labour freely tendered in the work.

Let, then, our laborious brethren, in the country, persevere in their efforts to do good in the villages and small towns around them, "for they shall reap if they faint not."

PROPOSED NEW MEETING-HOUSE,
FELSTED, ESSEX.

The parish of *Felsted*, three miles
N.S. NO. 100.

from *Dunmow* and thirty-six from *London*, contains about three hundred houses and two thousand inhabitants.

From an early period, *Felsted* has been the residence of persons celebrated for their zealous and conscientious piety. The *Rev. Ezekiel Culverwel*, the author of "*A Treatise of Faith*," also "*A Ready Way to Remember the Scripture*," was Vicar of *Felsted*. He was suspended A. D. 1583, by *Aylmer*, Bishop of *London*, in consequence of his unwillingness to comply with the arbitrary measures which that prelate had enjoined upon the clergy of his diocese. He was not alone, either in his conscientious objections to the Bishop's orders, or in his suspension. There were in *Essex* thirty-seven ministers who showed the same spirit, and were subject to the same sentence.

The next person of any note was the *Rev. Nathaniel Ranew*. He was also vicar for a short time, but was ejected A. D. 1662, by the operation of the Act of Uniformity. Immediately after his ejection, he removed to *Billerica*, where he laid the foundation of a Dissenting interest, which continues to flourish to the present time. He died A. D. 1672.

The famous *Mary*, Countess of *Warwick*, who, by her disinterested piety and almost unbounded liberality, has secured for herself an imperishable memorial, resided at *Lees Priory*. She usually attended the ministry of Mr. *Ranew*; but, in accordance with the custom of those times, she engaged other eminent ministers to assist her, in her attention to the private duties of religion. There is little doubt, that the people who resided in the neighbourhood also participated in the labours of these good men. A tradition, indeed, still obtains, to the effect that a meeting for prayer was held in the village, at which the *Lady Warwick* attended. She closed her life of active benevolence A. D. 1678, æt. 58.

The *Rev. Rob. Billio*, who had been ejected from *Wickham Bishops*, in the same county, afterwards resided in *Felsted*. He is reported to have made great exertions for the spiritual welfare of those who resided round *Felsted*—frequently preaching six or seven times a week. By his labours,

2 K

with those of his predecessors, much good was effected. It does not appear that they were instrumental in raising any nonconforming congregations in Felsted, although there is reason to think that they did collect a congregation, a short distance from the village, in an adjoining parish.

The Rev. George Whitfield visited this neighbourhood, and preached to numerous and admiring congregations. His labours were blessed to many. However little or much the inhabitants of this parish might profit by these means, the neighbouring parishes have enjoyed more fully their effects, especially as it regards the establishment of permanent religious societies in them.

The more recent religious efforts were commenced at the instance, and carried on under the auspices, of the late Mr. Dixon, of Felsted Mills. A barn was licensed by this gentleman, in 1798, at North End, in the parish of Great Waltham. Here a Lecture was preached by the neighbouring Dissenting Ministers every Lord's day evening, during the summer months. The congregations were numerous and good was done. The Lecture was conducted in this place till 1819, when, from the increased attendance, a more commodious place was necessary. At that time the idea of erecting a Meeting-House was entertained, and several conferences were held on the subject. Mr. Ridley, however, kindly offered the building already occupied for the Lecture, an also for the accommodation of the Sabbath Schools. The offer was gratefully accepted, the building being more spacious and nearer to the village.

The neighbouring Ministers continued to preach in succession, until the year 1829. At this time a request was made to the Rev. J. Morison, of Stebbing, to undertake the constant supply of the Lecture, with which he complied, and continued his faithful and acceptable services till October last. A concurrence of important circumstances required that some further efforts should be made to meet the increased anxiety of the people to enjoy a fuller participation of ministerial labours. At the suggestion of Mr. Morison, the present minister,

Mr. Rabbler, was invited to preach for two months, in order to ascertain whether the people were sincerely desirous to preserve among them the constant preaching of the Gospel. The experiment has, under the Divine blessing, succeeded. Most have contributed, as far as their means will allow, to the support of religion. The increasing attendance led to an invitation to the minister to continue three months longer.

Upwards of an acre of ground has been purchased, upon which there is a good dwelling house and other buildings, for the sum of £280., and Mr. Fenton, the architect, of Chelmsford, has drawn the plan and estimate of a neat brick Meeting-house, to be erected upon a part of it, which will cost about £700.

The Sabbath School, through the affectionate efforts of some friends in the neighbourhood, includes more than 130 children.

We rejoice to hear, that ten individuals in the neighbourhood have subscribed £300. and that this attempt is liberally patronized by the Dissenters of Essex, so that the new erection will be commenced without delay.

NEW CHAPEL AT WINDSOR.

This chapel will be opened for divine worship, April 30th, 1833. The Rev. J. A. James, of Birmingham, will preach in the morning, at 11 o'clock; and the Rev. Dr. Fletcher, of Stepney, in the evening, at half-past six. A collection after each service.

On the following day the ordination of Mr. J. Stoughton, late of Highbury College, will take place, when he will be associated with Rev. A. Redford as co-pastor over the Church.

REMOVALS.

THE Rev. Thomas Quinton Stow, of Buntingford, Herts, has accepted the invitation to exercise his ministry in the congregation assembling at the Old Independent Meeting House, Halstead, Essex, and enters immediately upon his stated labours in that town.

The Rev. Charles Hyatt, Jun. of Northampton, has accepted the office of co-pastor with his venerated father, over the Congregational Church, Ratcliffe Highway, London.

MISCELLANEOUS INTELLIGENCE.

REPORT OF THE COMMITTEE OF DEPUTIES OF THE PROTESTANT DISSENTERS, TO THE GENERAL MEETING, ON THE 21st OF DECEMBER, 1832.

It will no doubt, be in the recollection of the Deputies, that at the commencement of the present year, an Address was received from William Smith, Esq., on his retirement from the office of Chairman to this Deputation, after having filled that situation during the long period of twenty-seven years, with much honour to himself, and advantage to his Constituents. Upon that occasion, Resolutions were passed at a General Meeting, expressive of the great regret which the Deputies felt at the separation: but as both the Address and Resolutions were circulated amongst you, as well as published in the Magazines, your Committee think it unnecessary to notice the subject farther in this Report.

The subject of Registration, which has for several years occupied a considerable portion of the attention of successive Committees, has, in the course of the past year, received a fresh impulse, in consequence of Lord Nugent having, in April last, brought in a Bill in reference to the Registration of Births. Your Committee did not wholly approve of bringing forward this portion of the Registration Question separately; thinking it better, that it should be included in the General Measure relative to the Register of Births, Marriages, and Deaths, which has been, for a long while, under the consideration of the Real Property Commissioners; but as Lord Nugent seemed intent upon proceeding with his Bill, your Committee thought it their duty to take its provisions into consideration, and accordingly suggested many important alterations and additions, which were all adopted by his Lordship on the second Reading. The Bill, however, owing probably to Lord Nugent having been appointed to fill a foreign station, was not carried further.

On the very interesting subject of Education in Ireland, your Committee, feeling deeply impressed with the importance of the plan introduced by his Majesty's Government, thought it their duty to call a General Meeting of Deputies in April last, at which, it will be remembered, Petitions to both houses of Parliament were agreed to, praying that

"full and efficient support might be given to Government in the execution of the proposed plan." Those Petitions were accordingly presented by Lord Holland to the House of Lords, and by Lord John Russell to the House of Commons.

Your Committee, during the past year, have paid much attention to the important topic of West India Slavery, and, in connexion therewith, to the dreadful outrages which have recently been committed in the Island of Jamaica.—They accordingly brought the subject before a General Meeting on the 26th of July last, when, in order to diffuse very widely the information which had been received, the sum of £200. was voted to the Baptist Missionary Society, to enable them to print a large number of the Pamphlet, entitled, "Facts and Documents connected with the late Insurrections in Jamaica;" of which publication one was sent to every member of the British Legislature—and in various other ways extensively circulated.

Your Committee, continuing to receive information of repeated instances of gross infringement upon the Civil and Religious Rights of the Missionaries and others in Jamaica, and knowing how entirely the general Body of Deputies concurred with them in their views of this subject, on the 3rd of November last appointed a Deputation to wait on Lord Goderich with the following Address:—

To the Right Honourable Lord Viscount Goderich, &c. &c. &c.

"We, the Committee of Deputies from the Congregations of Protestant Dissenters in and about London, appointed to protect their civil rights;—who on several occasions have been called on to lay before his Majesty's Government, complaints of infringements, attempted by the Assembly of Jamaica on the religious liberty secured by law to persons dissenting from the Established Church,—desire gratefully to acknowledge the kind and prompt attention which has always been paid to our applications, and the appropriate redress, granted by withholding his Majesty's Assent to such Acts of that Assembly, by which they became of no effect.

"On the general question of Colonial Slavery, however acutely we may feel,

we shall not at this moment obtrude our sentiments upon your Lordship;—but the very object of our original appointment suggests to us, that the most important and acceptable service which we can render to those, whose interests are entrusted to our care, is the exertion of our most strenuous endeavours, to preserve inviolate and unimpaired those rights and privileges which great multitudes of our brethren cherish as their dearest possession. It is therefore, though not without deep regret, that we feel ourselves constrained to request your Lordship's most serious attention to the late outrageous proceedings in Jamaica. In that island lawless mobs have not only been guilty of ordinary tumults, but have rioted to the destruction of very considerable property, have assaulted the persons, and threatened the lives, of many peaceful inhabitants, unoffending against any law, and accused only by ignorant and furious clamours, devoid of any just foundation.—Nor is this all; These violences have been countenanced, if not instigated, by some, whose bounden duty it was to have crushed them with all possible speed: and thus, as it would seem, the guilty parties, emboldened by such co-adjutors, and by the hope of impunity, have ventured on farther excesses, no less absurd than criminal—have taken on themselves to supersede the law and the constitution, and to dictate, by their own assumed authority, who shall or shall not be permitted to reside in the dependencies, and under the Government of Great Britain—and conspiracies have been organized to effect a purpose, which we humbly conceive to be little, if at all, short of rebellion—particularly as connected with and interpreted by language inciting to every species of private and public outrage, professing their determination to carry their object at the risk of their lives.

"Again begging to disclaim any intention of exceeding our commission, by entering into the political questions now afloat with the Colony,—we, nevertheless in the name and on the behalf of many, many thousands of our loyal and peaceable brethren, do humbly, but most earnestly entreat the much-needed protection of his Majesty's Government against the savage violence of men acting either singly or in concert, by whom that Government itself has been calumniated, insulted, defied, and to the extent of impotent threats abjured."

London, 13th November 1832.

In the conference with Lord Goderich his Lordship expressed the full determination of Government to pursue the

same line of policy which they had hitherto adopted, and to protect the Missionaries in every way compatible with the existing laws.

Your Committee have anxiously watched for a favourable opportunity of bringing forward the subject of the Marriage law, with a view to obtain relief from the obligation of celebrating Marriage according to the form prescribed in the Book of Common Prayer, which Dissenters in general have long considered as a grievous burden.—A brief statement of the Dissenters' case has been laid before his Majesty's Government, and a Deputation from your Committee has had an interview with Earl Grey upon the subject. His Lordship stated that he should confer with the other Members of the Government, and should be happy at any time to receive any further communication from your Committee. The following is a Copy of the Statement:—

Brief Statement of the case of Protestant Dissenters, seeking relief from the obligation imposed by Law, for the celebration of Marriage according to the Form prescribed in the Book of Common Prayer.

"The Committee of Deputies, appointed to protect the civil rights of Protestant Dissenters, having received intimations from various parts of the kingdom of the great interest which is excited, relative to the mode of solemnizing Marriages, and of the determination of many Congregations to petition Parliament for an alteration of the law in that respect, feel constrained to bring this subject, without further delay, under the notice of his Majesty's Government; and they, therefore, beg leave to submit the following statement of the principal reasons for the desired alteration.

"For the present purpose, it does not appear necessary to go further back, than to the period immediately preceding the passing of Lord Hardwicke's Act, 26 Geo. 2nd. cap. 33. Antecedently to that Statute, the Contract of Marriage was considered to be a civil contract, and in 1633, the celebration of it was committed to the hands of civil functionaries; and subsequently to the Toleration Act—(1 William and Mary) Quakers and Baptists solemnized their marriages without adopting the Ecclesiastical Ceremony, and such marriages were recognized as valid by the Courts of Law. See *Hutchinson and Wife v. Brooksbank*, 3 Levinz, 376, and *Wigmore's Case*, Salkeld, 438.

"Lord Hardwicke's celebrated Act inadvertently worked a violent change in

the state of the Law,—and, without being intended by its framers to operate oppressively upon any class of individuals, it has virtually occasioned much oppression on Dissenters, and, by means of it, religious liberty has been grievously interfered with. The Act was deemed necessary, in consequence of the occurrence of hasty and improvident Marriages, surreptitiously performed by Clergymen unworthy of the name. It was passed ‘to prevent clandestine Marriages,’ and its oppressive consequences were occasioned by its constituting Episcopal Clergymen the *only* persons who can carry its provisions into effect; and they being bound to use, on all occasions, the rites and ceremonies prescribed in the Book of Common Prayer, the form of Marriage there prescribed has, in fact, become the only form in use. Thus, by what has been aptly termed a kind of ecclesiastical usurpation, a violation of the rights of conscience has been committed, and a positive infringement of the Toleration Act effected.

“The Act of Toleration fully recognizes and allows the rights of all Protestant Dissenters, complying with its requirements, to worship God in such manner, and by such forms, as their consciences approve. But Lord Hardwicke’s Act enjoins that *all* persons in England, not only Conformists but Dissenters also, (with the exception of Quakers and Jews) shall not be allowed to contract legally valid Marriage, unless they go to a parochial church or chapel, and worship, or pretend to worship God in the way prescribed by the Church of England, using the form contained in the Book of Common Prayer. This Act, therefore, so far as relate to the celebration of Marriage, was a virtual repeal of the Toleration Act.

“It is upon this broad and general ground, that the Committee would base their argument for the alteration of the law relative to the Solemnization of Matrimony,—a privilege already enjoyed by their fellow subjects of Scotland and Ireland, both Protestant and Catholic, and (by virtue of an exception in the Marriage Act itself) by Jews and Quakers.

“But although Marriage be a civil contract, the Committee feel, that there is suitableness in connecting so solemn and important an engagement with religious feelings, and submit that due regard should be paid to such feelings; yet this advantage is, to a very great degree, by the existing law, denied to Dissenters, who, consistently with the spirit of the Toleration Act, would greatly prefer being permitted to encourage and enjoy

those religious feelings in their own chapels, with the aid of their own spiritual pastors, rather than be driven to seek such advantages from ministers, with whom they have no religious association. And we may here add, that the present state of the English Marriage Law casts an unjust reflection, and fixes an unmerited stigma, on the Protestant Dissenting Ministers of England, who are thereby treated as unfit to be trusted with the celebration of Marriage, while their brethren in Scotland, Ireland, and the British Colonies, and Christian Ministers, of all varieties of sect and denomination in the United States of North America, universally possess that privilege.

“The Committee do not think it necessary, in this short statement, to notice the various parts of the Marriage Service which are felt to be exceedingly objectionable; They would rather generally observe, that they entertain conscientious objections to the compulsive conformity with the worship and service of the church, produced by the operation of the Marriage Act.

“They must not however, omit to notice, that to one class of Protestant Dissenters, the Unitarians, the Marriage Service is peculiarly objectionable in point of *Doctrine*; it being inconsistent, in several respects, with the religious belief which Unitarians conscientiously entertain.

“These reasonable objections might, it is hoped, be removed, without in any degree interfering with the civil advantages effected by the Marriage Act, every one of which it would be the desire of the Committee to retain, not only unimpaired, but improved.

22nd November, 1832.

A Bill having been brought into Parliament in June last, for establishing a University at Durham, your Committee thought it their duty to watch its progress, in order to guard against the introduction of Clauses which would have the effect of excluding Dissenters from the advantages of the University.—Your Committee, therefore, prepared a Petition to Parliament on the subject; but the Bill was passed without alteration, being treated as a private Bill for the appropriation of the Revenues of the Dean and Chapter of Durham.—Your Committee, however, had the satisfaction of being informed, that in the discussion which took place in the House of Commons on the passing of the Bill, it was understood, that Dissenters would be admitted to receive education in the projected University, but it was intended to confer degrees in divinity only.

Your Committee, at the General Meeting on the 24th of May last, made their Report to you on the subject of the proposed alteration of the period for electing and returning deputies.—That Report contains all the reasons which have induced your Committee to propose the alteration, and it has been circulated among all the deputies, with a request to them to consider the subject preparatory to its being brought forward at the General Meeting this day.—It therefore only remains, that the subject be now discussed, and if the proposed alteration shall appear desirable, that the same be forthwith adopted.

Amongst the ordinary business which has come under the notice of your Committee during the past year, the important question has again arisen, whether a Dissenter in going to his usual place of religious worship on Sundays is exempt from turnpike toll. Your Committee have been solicited to take up a case of that kind, which they have done under the advice of an eminent counsel. The cause is now in progress for trial, and your Committee entertain no doubt, that the result will establish the exemption claimed, which though of small moment to the party immediately concerned, yet, as a general principle, applicable to all Dissenters, is of great importance: and it was this consideration which induced your Committee to undertake the cause.

The other usual matters which have come under the notice of your Committee during the past year, relate to complaints against Ministers and Trustees of congregations, or connected with endowments supposed to belong to different churches.—Some of these matters your Committee have declined to interfere in, and others have been attended to by them, agreeably to the circumstances of the case and the wishes of the parties; but none of them are of sufficient importance to require particular notice in the present Report.

ROBERT WINTER, Sec.

16, Bedford Row.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the three denominations of Protestant Dissenters. For the year 1833.

Chairman, Henry Waymouth, Esq. Bryanstone Square.

Deputy-Chairman, Thomas Wilson, Esq. 12, Highbury Place.

Treasurer, William Hale, Esq. Homerton.

Allan, David, Esq. Coleman Street

Bartlett, W. P. Esq. Nicholas Lane

Brown, J. B. Esq. L.L.D. Temple

Bompas, Mr. Serjeant, Serjeant's Inn

Bousfield, W. Esq. St. Mary Axe
Busk, E. Esq. Old Square, Lincoln's Inn
Challis, T. Esq. Finsbury Square
Cunliffe, R. Esq. Highbury Place
Evans, J. Esq. Gray's Inn Square
Gale, S. Esq. Basinghall Street
Hankey, W. A. Esq. Fenchurch Street
Houston, S. Esq. Great St. Helen's
Lee, R. Esq. Clapham Common
Martin, R. H. Esq. Finch Lane
Mills, J. R. Esq. Tavistock Square
Montgomery, J. Esq. Brentford
Peck, Mr. Sheriff, Coleman Street
Pewtress, T. Esq. Gracechurch Street
Sewell, I. Esq. Salter's Hall, and Clapton
Smith, W. Esq. Blandford Square, Regent's Park
Wilks, J. Esq. M. P. Finsbury Square
Wilson, J. Esq. Highbury Place
Yockney, W. Esq. Bedford Street, Covent Garden.

ROBERT WINTER, Secretary,
16, Bedford Row.

APPOINTMENT OF A DAY OF NATIONAL THANKSGIVING

The King in Council has appointed Sunday, the fourteenth day of April, 1833, as the day for a general thanksgiving to Almighty God: "To acknowledge his great goodness and mercy in removing from us that grievous disease with which several places in this Kingdom have been lately visited."

The following are the principal prayers and thanksgivings put forth by "His Majesty's special command."

Almighty God, our Father and Judge, who hast lately visited our land with grievous sickness and mortality, yet in compassion to the frailty of our nature, hast graciously relieved our anxieties and comforted our sorrows, by withdrawing thy scourge from us, we most humbly beseech thee to accept our praises and thanksgiving for this thy merciful kindness; and so to enlighten our understandings and purify our affections by thy Holy Spirit, that we may learn from thy judgments to fear thy wrath above all things, and may be led by thy goodness to love thee with our whole heart, through Jesus Christ our Lord. Amen.

O Lord, who art the Resurrection and the Life, who blindest us down, in thy displeasure to the gates of death, and, in thy mercy, recallest our souls to the land of the living, we humbly acknowledge thy power and goodness in staying the course of the pestilence, when we had no hope in man. To thee alone we ascribe our deliverance: in thee only do we trust. Vouchsafe, O Lord, we beseech thee, to be now and evermore our defence; and make us know and feel that there is none other name under heaven

heaven given to man, in whom and through whom we may receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

O God, in whose hands are the issues of life and death, vouchsafe, we beseech thee, to preserve thy people in body and soul; and give us such effectual grace, that, each of us looking into the plague of his own heart and truly repenting of his sins, we may abhor our own corruption, and, faithfully serving thee in spirit and truth, may obtain forgiveness of all our transgressions, through the mediation and merits of our Lord and Saviour Jesus Christ. *Amen.*

O gracious God, who art kind to the unthankful and the evil, we humbly acknowledge that we have not manifested a due sense of the numberless blessings, both spiritual and temporal, which we and our fathers have received at thy hands, and of the mighty deliverances which thy power hath wrought for this Church and Kingdom. Through our neglect of thy ordinances, and misuse of thy bounties, offences have been multiplied in the land; and thy holy name hath been profaned among the heathen by our transgressions. Yet forsake us not utterly, O Lord, our Redeemer, but continue thy loving kindness to thy servants as in the days of old. Send thy heavenly blessing on our Sovereign Lord the King, and on all that are in authority under him, and direct their proceedings to the advancement of true religion and piety, and to the peace and prosperity of the realm. Pour forth the gifts of thy Spirit on all pastors and teachers of thy flock, that they may be clothed with righteousness, and that thy word spoken by their mouths may never be spoken in vain. And to all orders and degrees of men amongst us vouchsafe such a measure of thy grace, that righteousness may flourish in our land, with abundance of peace; and that being reconciled to thee through thy Son Jesus Christ, and united with each other in charity, we may be an acceptable people in thy sight, and make known to the ends of the earth the riches of thy mercy in Christ; to whom, with thee and the Holy Ghost, be all honour and glory for ever and ever. *Amen.*

The proper Psalms and Lessons selected in "the Form" for the day, are Psalms xci. and ciii.; the 3d chapter of Jonah; John v. 1-15; Numbers xvi. 42-48; and Luke xvii. 11-19.

Although most of our churches have observed days of prayer and thanksgiving to Almighty God for the removal of that awful scourge, the Cholera, from amongst us, yet we doubt not but they will cheer-

fully unite with their countrymen in devoutly celebrating this national deliverance.

FORM OF A PETITION FOR A CHARTER FOR THE LONDON UNIVERSITY.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.—The humble petition of the undersigned, being, &c. &c.

Sheweth,

That your petitioners are concerned to observe that the inhabitants of the most populous and wealthy city in Europe, have no local means of obtaining education, in connexion with those *Academical Honours and Distinctions* which are freely awarded to superior attainments in literature and science, by the Scottish and Continental Universities without reference to religious opinions.

That your petitioners view with the most cordial approbation the principles on which the London University is founded, which has for its object the promotion of human learning, without in any respect interfering with the inalienable rights of conscience and private judgment.

That in England those literary and scientific honours termed "degrees" can only be obtained at the two chartered Universities.

That persons not of the Established Church cannot send their sons to either of the two chartered Universities, without obliging them to take oaths, or to attend religious services which are opposed to their convictions, and without otherwise compromising the religious opinions in which they have been brought up by their parents.

That the London University, which offers education under the immediate eye of parents and guardians, but gives no ascendancy in the privileges of obtaining human learning to any one denomination, is limited in its usefulness by not possessing the power to award academical degrees.

That your petitioners therefore humbly pray, that it may please your Honourable House to adopt such measures as may obtain for the University of London a charter, by which it may grant degrees in Arts, Law, and Medicine, so that the great body of British subjects aforementioned, comprising all that are not of the Established Church, who form so large a section of the population, may be put on a just footing of equality with their fellow subjects, in a matter of such vital importance to their interests as education.

And your petitioners will ever, &c. &c.

BRIEF COMMENTS ON PUBLIC AFFAIRS.

THE events of the past month generally have not been of very great importance; foreign affairs of very little.

It gives us much pleasure to state, that the last accounts received from PORTUGAL, represent Don Pedro and his army to be in a much better state than they were a few weeks ago.

IN SPAIN AND GERMANY, there have been some insurrectionary movements, clearly showing the increasing hatred to the despotisms which have so long oppressed those unhappy countries.

AS TO TURKEY,—mediation seems about to postpone for some time longer the complete overthrow of that power. It appears that the PORTE has been prevailed on to accept the mediation of FRANCE between the SULTAN and the VICEROY of EGYPT. Little doubt is entertained that they will stop the career of IBRAHIM.—THE AMERICAN TARIFF QUESTION is not yet settled.

To look for a moment at home. PARLIAMENTARY BUSINESS has progressed but slowly. This has been owing principally to the desperate but fruitless opposition which the Irish members have made to the "Disturbances Bill." These honourable members would have consulted the real interests of their country much more effectually, if, upon seeing the futility of opposition to this bill—a bill, upon the whole, in our opinion, justified by the circumstances of the case, they would have suffered it to go through the house as rapidly as possible. They thus would have afforded opportunity to ministers to introduce those measures of reform and redress, which the state of Ireland so impera-

tively requires. Meantime the "DISTURBANCES BILL" is on the eve of becoming a law; as its several clauses have already passed through Committee, and by the time the present number is published, will in all probability, have passed the third reading. It is highly creditable to ministers, that they have, of their own accord, considerably modified some parts of the bill. It is a measure, there can be no doubt, of extreme severity; only to be justified by the peculiar circumstances of Ireland. It will continue in operation, we trust, but for a very short time, and be immediately followed by the most vigorous measures of redress. Some of these measures have already been brought forward, as was stated in our March Number; but infinitely more important ones remain behind, and for these the country is most anxiously waiting.

The country will rejoice to find that ministers contemplate the throwing open of the CHINA MONOPOLY, still allowing the EAST INDIA COMPANY to retain their political empire in India.

We are happy to find that Sir A. Agnew has brought in his bill respecting the "OBSERVANCE OF THE SABBATH." It will be read a second time on the 30th of April. We rejoice to find that the country has poured in petitions on this subject.

We trust that DISSENTERS will not allow the present auspicious opportunity to pass away without making a strenuous effort for the redress of all their grievances. But of this we have spoken in another place.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from Rev. J. P. Smith, D.D.—J. Morrison, D.D.—W. L. Alexander, A.M.—Professor Hoppus.—Calvin Colton.—J. Thorne. B. Jeanes.—T. Milner.

Also from J. Wilson, Esq.—R. Robinson.

T. S. H. we fear will hardly suit us. We must say the same to B. J.

We are obliged for the plans of the chapel at Leeds, and in all probability shall make use of them.

We regret to state, that the length of the articles on "Milton," and "the State of the Authorized Version," have compelled us to postpone several important reviews and articles of intelligence.

The report of Blackburn Academy is in type; but we deeply regret to say, that we have been compelled to defer it to another month.

We beg, in reply to our Edinburgh correspondent to say, that we have not received the 1st and 2nd volumes of the Biblical Cabinet. If he will send them we will notice them without delay.

The Communication from Dublin arrived too late. We have no recollection of having received the paper to which J. W. refers. We have diligently sought for it, but in vain.—The Poetry will not suit us. We must beg pardon of several correspondents for so long postponing their communications. But delay does not imply rejection.

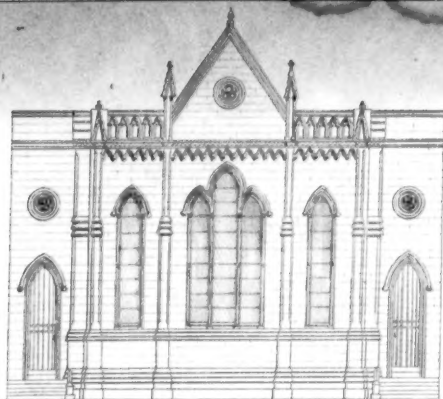
is-
of
ces
ce,
is
va
nly
ve,
di-
ea-
me
be
It
out
ely
rea
ve
ras
fi-
oe-
ost

at
en
ng
in

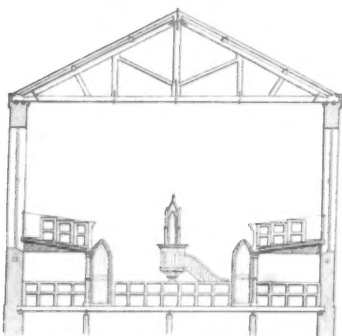
A.
ng
t.
be
at
on
ot
ty
us
v-
in

u.
u.

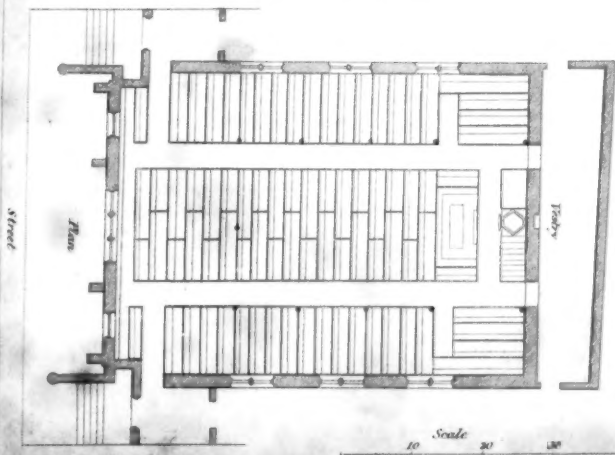
all
te
e-
at
e-
we
v-
it,
s-
dy



Front Elevation.



Transverse Section.



Scale 10 20 30 40

H. Adlard Esq.

INDEPENDENT CHAPEL, OXFORD.